THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

VOL. VI. No. 35. | NEW-YORK, SATURDAY, NOVEMBER 12, 1836. | WHOLE NUMBER, 295.

For the Churchman.

Lines

Addressed to a Child Deaf and Dumb.

No speech upon thy lip—
  No word upon thy tongue?
No fond emotions gushing forth,
  Though thou art warm and young?
Hast thou ne'er lisp'd a prayer
  Beside thy mother's knee?
And has thy lip not breathed the name
  Most sweet in infancy?

Upon thine eager ear
  Do no kind voices fall?
Do tender tones disturb the air,
  And thou still deaf to all?
Is there no power to break
  The strange, mysterious spell,
Which in continued silence seals
  The lips we love so well?

No, gentle child, thy doom
  Must ever, ever be,
Mutely to watch each passing sign
  From those more truly free:
To gaze on every change,
  In summer and in spring;
But never hear the blithesome lay
  Of wild birds on the wing.

Music—to thee, alas!
  Its joys are all unknown;
Thou may'st see fingers touch the string,
  But never learn its tone;
And *nature* strikes a lyre,
  In fount, and stream, and tree;
Alas! alas! thou gentle child,
  Its notes are not for thee.

Thy mother's soothing voice
  Will never bless thine ear,
Calming thy wayward mood to rest,
  In soften'd accents dear;
And the glad 'wild'ring laugh
  Of thy little sister gay
Must never reach thy bounding heart,
  In all thine hours of play.

But we need not words to tell
  How dearly loved thou art;
For affection speaks from out the eye,
  That index of the heart;
And thou hast read full oft,
  In many a starting tear,
That sorrow for thy darken'd lot
  Hath made thee doubly dear.

Yet there will come an hour,
  When death shall set thee free,
That thou in heaven shalt hear the lays
  Of sweetest minstrelsey:
And thou, then, blessed child,
  Wilt strike a seraph's lyre,
And the lips so long in silence held
  To highest praise aspire.

M. N. M.

THE CHURCHMAN.

TRINITY CHURCH, WEST TROY.

The Right Rev. Bishop of this Diocese, after having in the morning of Tuesday, October 18, administered the rite of confirmation to 22 persons in St. Peter's Church, Albany, proceeded in the afternoon to lay the corner-stone of a new church, to be erected at West Troy. He was attended by the Rev. Mr. Stebbins, of Waterford, Mr. Whipple, of Lansingburgh, Messrs. Potter, Price, and Butler, of Albany, and Mr. Cooley, who has recently accepted a call to preside over this rising and interesting parish. The edifice is to be built of brick, of an octagonal form, 45 feet in diameter, and provided with seats for 600 persons. The site selected is a pleasant one at the south part of the village, a short distance west of the Troy and Albany road. The village itself is rapidly increasing in population, and the prospect of the church now highly encouraging. Services have been held for more than a year in a school-house, and a missionary, with some intervals, employed in raising up a congregation. Through many discouragements and difficulties a few enterprising friends of the Church have persevered in their pious undertaking, and success has at length crowned their efforts.

The address upon the occasion was delivered by the Rev. Horatio Potter, Rector of St. Peter's Church, Albany; a copy of which having been obtained for publication, is here subjoined. C. M. B.

Address at the laying of the corner-stone of Trinity Church, West Troy, Oct. 18, 1836. By the Rev. Horatio Potter, Rector of St. Peter's Church, Albany.

It is recorded among the pious acts of David, king of Israel, that he conceived a design of erecting a temple for the Lord; and we are informed that though God did not allow him to carry that design into execution, yet he smiled with approbation upon the devout and grateful sentiments that prompted it. His son Solomon tells us, with a kind of filial pride, "It was in the heart of David, my father, to build an house for the name of the Lord God of Israel. And the Lord said unto David, my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart." And so, my friends, I venture to say to you today. You have laid the first stone of an house for the mighty God of Jacob. You have done well! If the design is suggested, as I trust it is, by your zeal for the honor of God—by your desire to advance your own spiritual interests, and the spiritual interests of your fellow-men—then, whatever may be the issue of the enterprise, whether these materials are destined to grow up unto a holy temple, or whether they are to be scattered to the four winds—in any event you reap your reward; you receive a noble commendation from God. Even though he should see it best to frustrate your intentions for the present, as I humbly trust he will not; but even though he should, he will still say to you, as he said to the king of Israel, "Whereas it was in thine heart to build an house unto my name, *thou didst well that it was in thine heart.*" The very thought, the very desire is acceptable and pleasing to Him; and even though an unexpected interposition of his providence should arrest this enterprise in its present stage, I might still venture to affirm that the services of this day will not have been performed in vain. The anxious thought, the labor, the treasure, which you may have expended, will not have been expended to no purpose. You have sought to honor God—you have sought to promote his designs—and he will bless you. In the presence of saints and angels he will honor *you* with his commendation.

I know of no design more worthy of a pious and liberal Christian, than that of erecting an house to be consecrated to the purposes of religious worship and instruction. It is raising a monument, whose very walls and towers will, generation after generation, remind the passing traveller that there is a God and a judgment. It is opening a fountain of living waters from which streams will flow out, year after year, to revive the faint, and to purify the unclean. It is building a city of refuge to which the poor pilgrim, when pursued by care, by sorrow, or by sin, may fly for safety and for comfort. It is erecting an altar to the only true God, in the midst of altars devoted to false idols, to mammon, and to lust. It is raising another watchtower from which the watchman may proclaim the truth as it is in Jesus, and cry aloud, not only to those who are now living, but to their children and their children's children, "Turn ye, turn ye, for why will ye die!" O, when I look forward in imagination through the long series of years, during which humble and holy men will proclaim to their people, in this temple, the "unsearchable riches of Christ"—their words dropping like manna in the wilderness—when I think of the hearts that may here be touched and melted—of the anxious minds that may here find comfort—of the ignorant but docile spirits that may here receive availing instruction. When I think of the fervent, united, scriptural devotions that will ascend, sabbaths without number—of the infants devoted to God in baptism—of the children taught to walk in wisdom's ways—of the youth ratifying their baptismal engagements, and receiving the Holy Ghost by the laying on of hands—when, above all, I think of the heavenly feasts that will here be enjoyed, imparting life and spiritual strength—I cannot, I cannot but esteem you honored and happy in being permitted to lay this corner-stone.

For that which is already accomplished then, my friends, thank God and take courage. You are embarked in a holy enterprise—you are aiming at no selfish, no sordid object. You are laboring, not merely for the families which you now see gathered around you, but for multitudes who will come to cast in their lot with you—for many a passing stranger, who will pause to refresh his spirit in your sanctuary—for generations yet unborn, who will assemble in these courts, when you shall have passed away, and who will be indebted to you for the most precious privileges. Yes, you labor directly or indirectly for multitudes whom no man can number, and most of whom you will never meet, till you meet them before the judgment-seat of Christ! Be of good courage then. Put your trust in God. Let every thing be done with a single eye to his glory, and you shall soon find that all things are possible to them which believe.

As the event of this day may be considered almost as the commencement of your existence as an independent congregation, permit me to offer one or two friendly words in relation to the career just opening before you. Let me remind you of the importance of *internal purity* and of *external order*.

And first of *internal purity*. The Christian Church is declared to be the "salt of the earth" and "the light of the world." She holds those principles, and those truths, which are to purify and enlighten the nations. Her saving influence must depend upon the integrity with which she maintains her principles, and the clearness with which she exhibits her distinctive truths. *She is the only hope of the world.* O! if *her* salt have lost its savor, wherewith shall it be salted. "If the light that is in *her* be darkness, how great is that darkness!" Now what the whole Church is to the whole world, such, with a slight qualification, is each single congregation of Christians to the particular community in which it is situated. Remember then, my friends, that there is a most solemn responsibility connected with the spiritual character of your Church. You create a moral atmosphere favorable to spiritual life, or injurious to it—you exert an influence which no human intelligence can measure—an influence which will reach every family in your vicinity—an influence under which your children will grow up, your young men live, and your old men die. Let it be such an influence as you will not be ashamed to own, when you come to render an account of your stewardship. Cultivate a taste for simple, unobtrusive, consistent, fervent piety—guard against the intrusion of a *secular spirit* into the counsels of your church. Be not too much absorbed in the promotion of a mere temporal prosperity. Be not too fond of the praise of men. Let it be seen, by the scriptural simplicity of your instructions, by the decent solemnity of your devotions, and by the holiness of your lives, that you are living for God and for eternity. "Let your light so shine before men, that they seeing your good works may glorify your Father which is in heaven." This is an enterprise, be it remembered, in which you can accomplish nothing without help from above. You may plant, you may water, but God must give the increase. Show yourselves worthy of a blessing, by doing all things with direct reference to his will and favor. The present age has taught us many cunning devices for catching popular attention. But the wisdom which is pure and peaceable—the wisdom which is gentle, full of mercy and good fruits, without partiality, and without hypocrisy, is the only wisdom worthy to be employed by a Christian. In the Christian character simplicity and godly sincerity are the pearl of great price. Without these attributes, as a congregation and as individual members—without a high degree of devotedness and spirituality—without godly simplicity and sincerity—you can do little good to your fellow-men,—you cannot even prosper for any considerable length of time in your temporal concerns. Without these attributes the moral sense of the community will soon cease to sustain you. Let it be your determination from the outset, to know nothing save Jesus Christ and him crucified, and all will be well. The labors of your pastor will be blessed—your liturgy will breathe a heavenly devotion—your souls will be satisfied as with marrow and fatness—and strangers will confess that God is with you of a truth.

Permit me to add a single word concerning *external order*. The God whom we worship, my friends, is a God of *order*, and not of *confusion*. All his works testify to his *love* of order. The planets do not wander from their orbits—the seasons do not vary from their appointed change—"the sun knoweth his going down"—the whole world, material, vegetable, animal, and spiritual, is regulated by the most exquisite order. And shall the worship paid to God by intelligent man be the only homage, in all the universe, that is rendered without order, and without a decent regard to law? *Shall the Christian Church present a scene of confusion and insubordination to which the material world furnishes no parallel?* This were most unbecoming in man, most dishonorable to God. I need not remind you that the Church to which we belong is provided with every means of securing the most perfect order and harmony—she acknowledges the supremacy of law. Her government maintains a due subordination, at the same time that it secures the privilege, and provides for the comfort of every class; while her matchless liturgy upholds the integrity, the spirituality, and the decent uniformity of her worship, this venerable liturgy, consisting almost entirely of the language of Scripture, is, like the Scriptures themselves, incapable of being fully appreciated except by a devout mind. It is profoundly adapted to the nature of man, and will be found, when properly used, fully adequate to all the demands of public worship. No other compositions have ever equalled the fervor, the scriptural simplicity and pathos, or the beauty with which it pours forth the very spirit of penitence and praise. Let me exhort you then, as you would promote the credit of religion, and the prosperity of your own congregation, to cultivate an enlightened, and consistent attachment to the order and worship of the Church. Thus, and thus only, can you secure the confidence and the sympathy of your sister congregations. Thus, and thus only, can you oppose your influence to that love of change and factitious excitement, which, in this age and country, threatens to subvert order, to corrupt truth, and to destroy men's respect for religion. Thus, and thus only, can you secure the peace and the edification of your own household. The wisdom and piety of ages have been employed in settling the order of our Church. Let no sudden impulse, let no temporary excitement induce you to swerve for a single moment from a steady adherence, and attachment to her venerable ritual and customs. *The devices of to-day will be found worthless to-morrow.* The novelties which promise well in the morning will be seen running into dangerous errors and extravagances before the going down of the sun; and the longer you live in contented communion with the Church, the more you will be convinced that the wisdom of ages is better than the fancies of inexperience. Remember, especially, that the edifice which you are about to erect is *a temple of devotion*, and not a *house of exciting entertainment*. Remember that your business in it will be *religious worship* and *religious instruction.* Do not think more highly of preaching than of prayer. Encourage your pastor to make his instructions simple, scriptural, *sober;* and you may confidently look for the blessing of heaven.

I have adverted to these things, not so much because I think you inclined to forget them, as because I deem them of the very highest importance, and I conclude this hasty address, by tendering you my hearty congratulations; by offering you such aid as it may be in my power from time to time to afford, and by commending your most interesting enterprise to the favor of Almighty God.

BISHOP ONDERDONK'S ADDRESS TO THE CONVENTION.

Continued from page 1173.

In the address to the last Convention, I stated that the Rev. Joseph Prentice, long the faithful and excellent rector of St. Luke's Church, Catskill, had been compelled by ill health to resign that station. A few weeks after the Convention, he gave me the gratifying information of great improvement in his health; and stated that although he could hardly look forward to physical ability for the duties of any permanent pastoral settlement, yet he was very anxious for some field of labor, where he might be useful as a temporary supply. He was about entering on such a one, when he was instantly bereft of life by the upsetting of a stage in which he was travelling. It was a sudden call to his great account. And, my brethren, who of us would be ready for his account, if also called thus suddenly? It is a question which ought to be constantly in mind, and to arrest the most serious practical attention. We have good hope that our brother was not unprepared. He had long and faithfully labored in the Master's cause, and no small portion of the time under much physical debility and suffering; and gave evidence, in his life and conversation, of a heart truly influenced and governed by the renewing and sanctifying spirit of the Gospel. On his resignation of his parish, a few months before his death, he had been about twenty-one years its rector; and but for physical inability, would doubtless have continued so to the end of his days; for I saw in his case strong and delightful confirmation of the fact, which both clergy and parishes seem too unwilling to experience, that the tie of mutual affection and fidelity between a clergyman who is qualified for a respectable parish, and a parish which deserves, and is capable of appreciating such a one, is strengthened by time, and by the hallowed associations which cluster around a long-standing pastoral connexion.

The Rev. James C. Richmond has removed into this Diocese by letter of dismission from that of Connecticut, and has been appointed assistant minister to his brother, the Rev. William Richmond, rector of St. Michael's, St. James', St. Mary's, and St. Ann's Churches, in this city. The latter being now also engaged in forming a free church in this city; that is, a church which is to be supported, not by pew rents, but by the voluntary contributions of its attendants—the pews being all free. Such an establishment appears to be required in our city. There are those who object, on principle, to rendering the privilege of attendance at church dependent on the payment of a tax, and to graduating the eligibleness of situation in church, for the comfortable hearing and seeing of the holy offices, by the ability of the worshipper to make a pecuniary return. There are many very highly respectable persons, in circumstances too moderate to allow of their paying either the price or rent of good pews in our ordinary churches, but who are still anxious to pay what they can, and as they can, for the privilege of belonging to a regularly organized portion of our ecclesiastical body; and are, therefore, not improperly, reluctant to avail themselves of the accommodations provided by the hand of charity in our mission churches. There is constantly in this great metropolis a large body of strangers not permanently resident here, belonging either to our communion or that of the Church of England, who find themselves often very painfully situated. They love the services of our sanctuaries, and are desirous to attend them, and to have an opportunity of contributing, in the incidental way, which only is open to them, to their support. They feel, however, a very natural repugnance to obtruding themselves into pews belonging to others. And it is obvious that the presence of the many such as are always with us in our mission churches, would present much the same difficulty in the way of their being occupied by the poor, which was deemed so strong a reason for their establishment. For this large and respectable class of our fellow Christians provision should be made. The making of it is the most important object had in view by the proposed erection of free churches; and I know is regarded as a most valuable provision by our brethren in the country; and will, doubtless, receive from them, in their occasional visits to the city, no small share of its support.

And while the establishment of this species of churches is thus a most excellent object in itself, it produces also a highly valuable indirect effect. There are so many, whose views, or convenience, or interest, are met by churches in which the pews are free, that there is perpetual danger of the admirably designed charity of our mission churches being diverted from its proper channel. Places of worship, therefore, not sustained by charity, but thrown on the voluntary support of the attendants, will, it is hoped, allow the experiment of mission churches to be fairly tried; and thus to let it be seen, whether the impression that there is among us a large body of poor to be thus provided for, and who will avail themselves of the provision, which gave rise to this excellent charity, is founded in fact.*

The Rev. John C. Rudd, D. D., has removed from Auburn, Cayuga county, to the city of Utica, where he continues to serve the Church, with his wonted fidelity and usefulness, as Editor of the Gospel Messenger. Few men deserve better of the Church than this old and faithful servant of her altar. And, although his physical powers have been nearly exhausted in an unusually laborious service in her behalf of more than thirty years' ministry, yet his mind, with its vigor unabated, and its ardor uncooled, is still hers; and through the medium of his excellent paper, is perpetually exerted in her behalf. It were a shame on the Church if he were not herein liberally sustained. It were a loss to its members of much that is valuable, interesting, and edifying, if his paper were not extensively circulated. It were an ungrateful estimate of blessing from on high, if so useful and faithful services of one so long devoted to the best interests of man, were not duly and practically appreciated.

The Rev. Richard Salmon has resigned the missionary station at Geddes, Onondaga, and is engaged in an effort to found a mission in Texas.

The Rev. William Staunton has removed, by letter of dismission, to the Diocese of Massachusetts.

The Rev. James O. Stokes has resigned the missionary station at Medina, Orleans county, and is residing in the neighborhood of that village, extending ministerial services to congregations in the vicinity.

The Rev. James Sunderland has relinquished the missionary station at Rome, Oneida county, and the Rev. James M. Tappan that at West Troy, Albany county.

The Rev. Robert B. Van Kleeck has resigned the rectorship of St. Anna's Church, Fishkill Landing, and Trinity Church, Fishkill, Dutchess county, in the former of which, as before stated, he is succeeded by the Rev. Mr. Goddart, and has become rector of St. George's Church, Flushing, King's county.

The Rev. William H. Walter having removed, by letter of dismission, from the Diocese of Connecticut, is the rector of St. Paul's Church, Tompkinsville, Richmond county.

The Rev. William M. Weber, M. D., I greatly regret to say, has been compelled, by impaired health, to relinquish the missionary station at Fairfield, Herkimer county, where he is succeeded, as before stated, by the Rev. Mr. Tatham; and is at present residing in Peterborough, Madison county.

The Rev. George E. Winslow, M. D., whom I reported last year as having gone to England, has, I have been informed, engaged in the pastoral relation in that country. I have received no information from him of his intention to remain there, but the failure, another year, of information to the contrary, will be considered by me as evidence that he has been taken under another episcopal jurisdiction, and his name accordingly be erased from the list of clergy of our Diocese.

The Rev. John W. Woodward has removed, by letter of dismission, to the Diocese of Connecticut.

* I will, once more, distinctly state the difference between *mission* and *free* churches. The former are for congregations not organized by law, not proprietors of their churches, and having no voice in ecclesiastical concerns, or in the choice of a pastor. The latter have their vestries, are represented in Convention, have their clergymen called in the usual way, and are the same as other parish churches, except that they are supported by the voluntary contributions of the attendants, and not by pew rents.

COMMUNICATIONS.

For the Churchman.

DR. MASON AND NEWARK COLLEGE, DEL.

We are not surprised to hear that this interesting institution has had an immediate and respectable accession to its numbers since the elevation to its presidency of Dr. Mason, late of Geneva College, New York. Seventeen students have joined the college the last term, three of whom followed the Dr. from Geneva, and entered the senior class. And since the commencement, we have heard of many more who are expected to enter at the opening of the next session. This is no more, however, than was to be expected from his acknowledged talents and well-known qualifications for such a station. But it is not our intention to eulogize Dr. Mason, nor the rest of the respectable professors that compose the faculty. Their praise is to be found in the high opinion entertained of them in the bosoms of all who know them. The beauty of the location—its contiguity to the three largest cities in the Union,—Baltimore, Philadelphia, and New-York, the cheapness of board, and the hospitality of the inhabitants, all conspire to make Newark College one of the most delightful and the most desirable places we know for the pursuing of a collegiate course. A.

For the Churchman.

SYMPATHY FOR DISTRESSED CHURCHES.

Yea by the merits of one righteous man,
  The Church our Zoar shall abide.
Then—*onward.* Keble.

It will be within your recollection, Mr. Editor, that early in this year, the bishop and clergy of the Protestant Episcopal Church of Scotland, addressed to the archbishops, bishops, and clergy of that part of the united Church established in Ireland, an affectionate and Christian address of condolence on the manifold afflictions with which the Almighty, for his own wise purposes, hath been pleased to visit many of their number.

The privations and distress (which we living at so great a distance too slightly estimate) of the Irish clergy are well calculated to excite a generous sympathy: to call forth earnest prayer, and to warm the hearts of the more favored with the deepest gratitude to God, for mercies yet vouchsafed to the republic and to the Church.

About the same period, the Synod of Aberdeen unanimously resolved upon the following important *declaration*, which has been termed, "a most valuable, truth-speaking, and calmly resolute document, proceeding from persons distinguished for learning, character, and piety, as well as for zealous attachment to the religion of their fathers." The Synod also addressed the General Assembly on the subject, and communicated their opinions and their sympathy, in behalf of the Irish Church, to its primate.

DECLARATION OF THE ABERDEEN SYNOD.

The Synod of Aberdeen do solemnly declare,

That, deeply sensible of the inestimable privileges, both religious and civil, which they owe, under God, to the blessed Reformation, they cannot but express their most profound regret, that in opposition to the frequently declared wishes of the Protestant community, measures calculated but too evidently to sap the foundations of our Protestant institutions, should have received the sanction of one branch of the British legislature.

That they can contemplate, in the dismemberment of the Protestant Establishment of Ireland, in the suppression, in that unhappy country, of nine hundred and fifty Protestant parishes, no other result, whatever attempts may be made to disguise the real nature of the measure, or however the promoters of it may have imposed upon themselves, than the restoration and re-establishment of Romish supremacy.

That, as regards the pretence set up by some, of providing, from the surplus funds of the Church, means for the moral education of the people, they submit that they know of no moral education apart from the teaching of the law and the testimony; of no other foundation of human virtue that can be laid, than the stone which, though rejected by the builders, has become, nevertheless, the chief stone of the corner; of nothing that can cleanse and make holy the heart of man, but the sanctifying streams of the Gospel of truth.

That in thus deprecating the application to other purposes than those of a strictly religious character the property possessed by the Establishment of Ireland, they have no desire to prevent the better distribution of this property, but, on the contrary, would heartily rejoice in its being so applied as to secure to every parish throughout that part of the United Kingdom, the inestimable blessing of a resident and efficient Protestant clergyman.

That they are satisfied, however, that although in regard to the Church of Ireland—a Church to which they willingly bear their testimony that it possesses, at the present time, a very large proportion of faithful and zealous ministers—much might be done to increase its efficiency by a better distribution of its revenues, yet the main cause of the depressed state under which it now labors is to be found, not in evils inherent in itself, but in the insidious and revolting persecutions to which, for a great length of time, it has been systematically subjected.

That, in charging these upon the Romish priesthood, they found not the charge exclusively upon inflammatory harangues delivered from their pulpits, and much less upon the equivocal evidence of an occasional outrage by the populace, but upon documents to which the Popish hierarchy of Ireland have given their authoritative sanction, and of which, with all their unworthy evasions, they have been utterly unable to give even a qualified explanation—upon documents which the Synod submit must prove, to every unprejudiced mind, that the Romish Church is at this day, in her root, as in her branches, an antichristian and persecuting Church, the reproach and the scourge of that unhappy country.

That, under such circumstances, they do feel that they should be wanting to the cause which they have sworn to support, to the best interests of man, both for time and eternity, and that they should have ample reason indeed to regard themselves as a degenerate race of men, if they hesitated, for a single moment, to lift up their loudest testimony in behalf of their Protestant brethren of Ireland; and in behalf especially of those lively oracles of divine truth, which are the richest Protestant inheritance, handed down to us, in the kind providence of God, through the fathers and the martyrs of the blessed Reformation; and if they failed to denounce, in the strongest and most emphatic terms that language can supply, the awful guilt and danger that must be incurred by all who lend themselves, in any way whatever, to seal up anew the fountain of living waters, and thus to leave the people to perish in a weary land.

MEDITATION.

Philip Henry noted in his diary, this saying of one of his godly hearers, noting it as one which affected him. May it affect our readers also, and assist them in attaining the blessedness of *pondering in their heart* the lessons of wisdom and holiness which they may hear or read. "I find it easier to go nine miles to hear a sermon than to spend one quarter of an hour in *meditating* upon it, and praying over it in secret *as I should*, when I return home." "Blessed are they who hear God's word, and—keep it well." Orion.

For the Churchman.

EVENING LECTURES.

There is great reason to hope, and it is an encouraging and delightful reflection to all who are interested in the salvation of souls, that much serious impression and permanent benefit has been derived from *weekly evening lectures;* the renewal of which, after the usual suspension during the summer months, is hailed with gladness by those who are anxious to profit by such opportunities of spiritual refreshment; when, withdrawing themselves for a short time from worldly occupations, and secular pursuits of every character, they can enter the temple of God, and there find that peace which is sought for in vain amidst the unsatisfying scenes of fashionable, and frivolous amusements. It is here, on those privileged evenings, that tranquillity of spirit, a subdued and holy feeling, pervades the mind in an especial manner; it is here, detached from the cares of life, the tumultuous fluctuations of hopes and fears, of joys and sorrows, that a repose is felt, a calm experienced, which even the services of the sabbath sometimes fail to produce; but which in the sudden transition from the giddy whirl of pleasure, or of business, to the pure and serene atmosphere of the sanctuary, the soul is tran-

ported by an irresistible influence, from earth to heaven, from time to eternity, and the world, with all its fleeting allurements, its vanity and folly, sinks into that insignificance which it must ever hold, when placed in comparison with eternal interests. There is in the service of the evening a touching solemnity, which particularly harmonizes with newly-awakened feelings of religious impression; and is in an eminent degree calculated to interest the mind, confirm the resolution, and strengthen the affections. The familiar lecture, delivered with forcible and persuasive earnestness, pressing home upon the conscience the blessed truths of the Gospel, cannot at such a time be unheeded, or listened to with apathy; neither can the heart be insensible to those sounds in which the praises of God are poured forth in devotional and holy strains, yielding the tribute of gratitude and love to Him who placed such spiritual delights in our possession, and has so ably capacitated us for the enjoyment of them. A considerable increase of attendance, as well as a decided seriousness of deportment, is the strongest evidence that a deep interest is produced on these occasions; and may we not hope, that at this season of revived vigor and activity, when there is so much sin to call for repentance, and multiplied blessings to excite our gratitude, that more, and yet more, will be added to the number of those who assemble at *evening lectures;* and that *one evening* in the week, will not be considered too much for the service of God and preparation for the world to come. L.

THE CHURCHMAN.

SATURDAY, NOVEMBER 12, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

Protestant Jesuitism, &c.—The Remedy for the Evils of Irresponsible Associations.—We promised in our last to give another extract from this able and well-timed production, and to introduce it with some remarks intended to illustrate the value of its important suggestion of the true remedy for the evils growing out of irresponsible associations. In the discharge of this duty there is but one idea which we shall aim to develope; but this we feel to be of sufficient importance to justify us in soliciting for it the particular attention of the community.

The author of "Protestant Jesuitism" has proved, we think, to the satisfaction of every unprejudiced mind, that there are evils, real and tremendous evils, inherent in the very nature of that class of associations at which his artillery has been pointed. The managers of them, in their capacity as managers, are responsible to no authority, and governed by no law but their own will. The very position in which they are placed compels them to regard themselves as above the rest of the community, and superior to them in every thing that respects the object of their association; or, to use a favorite expression of their own, as in advance of them, and possessed of "greater light." They are generally ardent and zealous men; and, however modestly or sincerely they may commence their career, they are gradually led, in the heat of their zeal, to overstep reasonable bounds, and adopt expedients for the attainment of their laudable ends which are consistent neither with modesty nor sincerity: they unconsciously place themselves, as the French say, *in a false position;* and, commencing as philanthropists, they soon become dictators; and, having once assumed this ground, they are tempted to the exercise of craft and cruelty to sustain them in their usurped authority. A knowledge of human nature would teach us to expect these results; and we incline to believe that if the secret history of such associations were told, the deductions of reason would be found to be verified by facts. But let them pass—at least for the present—it is enough that we can point to one society in proof of the correctness of our views. The Temperance Society commenced its labors in a good cause; the best and wisest men favored its object, while the most weak and zealous men managed its concerns; it was the creature of human invention, the offspring of human choice; and it had, consequently, no *fixed principles.* Is it strange, then, that its managers should have attempted to "establish principles?" Is it strange that the principles of *such* men should have been at war with the common sense of the community? Is it strange, that, with the intolerance, the bigotry, the suspicion, the evil-mindedness, which are the inseparable concomitants of *intemperate* zeal, they should have proceeded to enforce their principles by a systematic course of proscription and denunciation? Strange or not, their history is before the world; we believe that we utter the sentiments of hundreds when we say, in the language of one—eminent for piety, moderation, and talents—who resides at a distance from our city, and in a place signalized for the men and efforts which it has given to the enterprise, that the Society has been the nurse of "envy, hatred, and malice, and all uncharitableness." But we will not bring out—as we easily might—the story which many a private family and distant village can tell, of a resort to falsehood, subtlety, and calumny; we are satisfied to point to the meeting at Saratoga, where the spirit of "Jesuitism" blazed forth, and where, but for the determined, and manly, and most eloquent opposition of Professor Potter and his faithful coadjutors, the Society would have hoisted, in the name of the country, and in the face of the world, the red flag of despotism and infidelity. And if the other great associations of the age are organized on similar principles, what is to prevent them from arriving, sooner or later, at the same goal? And does the Church of Jesus Christ depend on such ephemeral institutions for her prosperity? Perish the thought that would thus debase her to the dust! For if such be her props, then is she doomed to ruin; and, like Troy of old, every seeming renewal of her strength and victory will prove the harbinger of a more direful desolation and defeat:

> Trojæ renascens alite lugubri
> Fortuna tristi clade iterabitur.

But this brings us to the point we have at heart: for we had not intended to mention the Temperance Society except incidentally; and in the present state of the public mind, we should deem it unnecessary to mention it, except—as we now do—for the purpose of illustrating the excellence of that divine society whose place it has in part usurped. The author of "Protestant Jesuitism," we have said, has clearly pointed out the evils that necessarily flow from such irresponsible associations; and, having done so, he proposes the Church of Christ as their remedy: he would have all rally around "the Church of the living God," and make it the grand and sufficient organ of their operations for the moral and spiritual renovation of mankind. But here very naturally occurs a question of vital interest; and if we have any fault to find with the work under consideration, it is, that this question is not met. Most sincerely could we have wished the author to meet it—for it is one that every reader will ask—to fix on it the attention of the public, to answer it as a member of the "one Catholic and Apostolic Church," in its reformed state, and to challenge of the world a rational denial of the sufficiency of his answer. What, it will be asked, is to save the Church from similar abuses? What is to deter her ministers from a like career of bigotry and intolerance, and to prevent them from installing themselves as despots over the consciences and understandings of men? Shall we plead the divine promise, "Lo, I am with you alway?" We love the promise, and to some extent admit its applicability; we cling to it as a sure and delightful pledge that the Church of God shall never universally and ultimately fail: that the truth, however mixed and obscured with error, shall always and every where remain in the Church; that, after every partial obscuration, the beauty of Zion shall shine forth with renovated lustre; we cling to this promise, we repeat, as the anchor of our hope; we stand on it as the ground of our confidence; we drink from it as a fountain of energy in all the efforts which we put forth for the extension of the heavenly society to which it was given. But the reason of the thing is proof that a promise designed to succor and encourage human effort in opposition to the prince of darkness will be no shield to us when we relax those efforts, or give them a false direction, and thus blindly and tamely succumb to the spiritual foe. And history has proved to us that a ministry invested with the divine commission, may not only be "given to strong delusion that they should believe a lie;" may not only be led to usurp a despotic authority for the support and propagation of the grossest errors; but may even be led to such refinement of subtlety, as to plead in favor of evil the very promise which should enable them to breast it: as first to pronounce the most absurd dogmas, and perpetrate the greatest atrocities, and then plead the divine promise, "Lo, I am with you alway," as the sanction of their iniquity, the proof of their infallibility. The divine promise, therefore, holy and powerful as it is, does not meet the case in hand: what then, we again ask, is to save the Church from the evils which are laid at the door of irresponsible associations? what is to secure the *Reformed* Church against the recurrence of those evils which marred her visage before she was reformed? Guarding our position with the acknowledged verity that in the Church is lodged divine authority, that her ministers, in their ministerial capacity, act not from *natural* but *divine* right, we then fearlessly affirm that the answer, the only and the all-sufficient answer is, that the Bible, the great charter of our spiritual rights, the immutable standard of our faith and principles is in the hands of the people. The authority is derived by divine commission from the Founder through the ministry, and is committed to the ministry; but the people choose their ministers; they participate with them in the subordinate acts of legislation necessary to secure system, decency, and order; and in the great charter of their rights they may see whether the minister has transcended his powers; by the common standard of faith and principles, they may know whether their minister has deviated from the truth: and when any such invasion or perversion is discovered, the redress is always at hand, and the competent authority is provided, to judge the delinquent by laws, the obligation of which he is obliged to confess. It is this fact which we should wish to see all the ministers and presses of our Church at the present time spread out before the world, until it is so interwoven with the manifold convolutions of the public mind, as to pervade all their energies, and to characterize all their operations for the moral and spiritual behoof of our race. It is this feature which constitutes the immense difference between the reformed and the unreformed Church, and which at the same time forms the point of identity between the Church of Rome, and the modern associations, in their common career of spiritual despotism. We do not charge the Church of Rome with withholding the Scriptures from the people; we cheerfully give her ministers credit for sincerity in their declarations, that they wish the Scriptures to be universally read. The error that we charge upon them is more recondite and pernicious: they suffer the Scriptures to be read, but they deny the competency of the people to interpret their meaning: they say that the Church, by which they mean the clergy, the rulers of the Church, can alone determine their meaning. Thus the worth of the Bible as the charter of our rights, and the standard of our principles, is destroyed: the people have no common ground by which to judge the views and conduct of their ministers; and the ministers have no check and know no law but their own will. We do not say that the ministers of the Church of Rome, in their individual intercourse with their people, are thus unlicensed; but we say that their ministry, as a body, have in this way cajoled, and still seek to cajole the world; they, in their Church representative and virtual, in their popes and councils, and by their figment of infallibility, have robbed the Bible of its character as the charter of our rights and the standard of our faith. Most earnestly would we invite the attention of pious and intelligent Roman Catholics to this feature of their Church; they prize the Bible as an edifying book of devotion, but they cannot point to it as the charter of their rights and the standard of their faith. Suppose it were possible—and this case is surely supposable—suppose it were possible that the clergy of their Church are in error: how, we ask, will they convict them of error and bring them right? Not by an appeal to Scripture, for that has no meaning but what the priesthood affixes to it. Not by the primitive Church and the Council of Nice; for the Pope and clergy now hold doctrines, and exercise authority which, even if they existed prior to the Council of Nice, were most certainly not defined in the canons of that council. How, then, on the supposition of error, will they convict them of error? Why the resort must be to the Council of Trent. But who framed the decrees of the Council of Trent? Why the clergy, and thus, after all, the people have no other proof of the clergy being right, in their distinctive tenets, as the clergy of the Church of Rome, than their own word; and on the supposition of their being in error, they have no means to convict them of error. Thus the clergy of the Church of Rome in effect define their own rights, and their own principles; and this is the point of their agreement or identity with voluntary and irresponsible associations, the managers of which, in like manner, define their own rights and their own principles; and hence the natural result in both, the common feature of both, is, first dictation, and next, if that is submitted to, despotism. And, be it observed, the Protestant despotism is the more radical of the two. The Church is a divinely-instituted society, and all men are under a moral obligation to become its members, and its ministers are invested with divine authority, to be exercised according to known and admitted laws. The associations, however, of which we have spoken, are purely *voluntary,* the creatures of human will; there is not a shadow of obligation on any man to enter them, and the authority of their managers is wholly an assumption. The despotism of Rome, therefore, has been but a partial usurpation; an infraction of the charter, and an usurpation of authority beyond the law. But when the managers of voluntary associations prescribe to the community their principles of temperance; when they give shape and direction to missionary operations; when they set up a standard for the literature or theology of the country; when they send forth their mandates, and fortify them by a forced and artificial public opinion of their own creation; when by any means they become invested with a weight of authority other than is due to them in their private capacities, their authority is mere and very usurpation; they have abused no rightful power, for, as an association, they have had none to abuse; they have broken no charter, for they have had none to break; they have transgressed no laws by which the public can arrest and try them, for there have been none such to transgress: the moment therefore that the public, or any portion of the public, choose to resist their influence, or oppose their prescriptions, or dispute their authority, they have not even the thickness of a shadow with which to shield off the charge of usurpation; in their whole course, from beginning to end, they stand before all those who do not acquiesce in their proceedings as usurpers, as officious and unauthorized dictators. True, they have the Bible as well as the Papists, and doubtless they love it as sincerely, and we may add, if they wish the concession, they love it a thousand times more sincerely, and more devoutly. But *they* cannot, any more than the Roman Catholic priesthood, point the people to the Bible, as a common charter and standard; for, in the first place, the people have no security that the managers of an irresponsible association will adhere to the Bible: the Temperance Society is an instance in proof, that the managers of any such association may expunge from their creed principles which *are* in the Bible, and assume others as rules of conduct which are *not* in the Bible. In the second place, the managers of such associations may, or rather they must be governed, in all their official transactions, by their own opinions; it is therefore no longer the *Bible,* but *their own interpretation* of the Bible, which is their standard of faith and practice; and thus every book or tract must receive the *imprimatur,* every missionary must be appointed by a few individuals, who form the Board of Managers of a self-constituted association, who make not the Bible, but their own interpretation of the Bible, their rule of conduct. The significant resolutions of several Presbyteries, published in our last, show that the Presbyterians, as Dr. Beecher, with a characteristic beauty of expression, said of some of the Temperance Society recreants, have "kicked back" in the traces, and are now ready to attack the associations "*slambang;*" and they moreover give countenance to the opinion, in itself not improbable, that the whole concerns of the largest missionary association in the United States, are and long have been managed, by four or five individuals in and about Boston, whose will and opinions are their only law. And the history of the Religious Tract Society, (as given in our last,) the managers of which, in printing a commentary on the Bible, have cut down, not only the Church of England divines, but even Matthew Henry and the Presbyterian divines, to quadrate with the creed of a pious Anabaptist, (who thus found himself coolly inducted into the mimic see of Protestant Papacy!) in connexion with the further fact, that this system had proceeded to such lengths that the clergy, in their parochial and catechetical duties, felt its pressure, is another and irrefutable proof that the managers of such associations make not the Bible, but their own interpretation of the Bible, their standard; and cannot, therefore, any more than the Roman Catholic priesthood, point the people to the Bible as the common and acknowledged standard of their faith. The latter make vain the Scriptural Standard by their *traditions,* and by a bold and open assumption of infallibility; while the former, just as effectually, vacate the Scriptural Standard by their *opinions,* and by the tortuous and stealthy appropriation of infallibility. The difference, in short, is only a difference of tactics; the *Pope* marshals his forces in the field, and comes forward like an Alexander or Napoleon at their head; while the *managers* skulk behind trees or lie hid on the ground, and do their execution like the backwood rifleman or American savage.

We say, with the editors of the Christian Observer, that, as Anti-papists, we protest against both these kinds of dictation; and we maintain, that when entrenched in the Church, with the Bible, as the acknowledged charter and standard, in the hands of all her members, we neither are nor can be in danger of either. Pointing to their divine commission, the ministry show the credentials of their office, and rest their claim to minister and exercise authority in sacred things on the only ground on which any peculiar claim can be rested, the ground of divine right. If this be not admitted, then the Church itself is nothing more than a voluntary association, and no one person has any more demonstrable right to preach the Gospel or administer the sacraments than any other—be that other man, woman, or child, sage or idiot, Christian or Deist. But if this claim be admitted, then the charge of usurpation can never be brought against the *exercise* of authority, but only against the *abuse* of it. Against the abuse, however, the members of the Church are omnipotently guarded by having in their hands the Bible, and having it recognised as the charter of the rights and the standard of the faith of the whole Church, ministers and people included. Thus we have legitimate authority, moving not in one age only, but in all ages, by immutable principles and laws: the people know who are their rightful governors or servants—for in the Church, as in our country, the terms are synonymous—and they know how they should discharge their duty: and they have in their own hands the means by which to detect and arrest every tendency to error and extravagance. Give us then the divinely-commissioned ministry, and give us the Bible by which to test their claims and their doctrines, and we are entrenched in impregnable bulwarks, from which we may bid a fearless and perpetual defiance to the changeless and constringent fanaticism of Rome, and the shifting and anarchical fanaticism of New Haven and Albany.

O for the tongues of the apostles, to make this truth tell in every hamlet and dwelling of our land! Look at the immense expenditures of time, and money, and life, that have been poured forth in behalf of the great associations of our land! Shall we say that they have not done good? God forbid! they *have* done vast good, and we rejoice in all they have accomplished. Shall we say that their founders and advocates have not been men of disinterested motives, of pure and ardent piety? God forbid! there are among them those whom we delight to honor as our best and warmest friends. But who can contemplate their principles of organization, their structure, their prospect of durability, and not think that the energies expended in their behalf might have been far, far better employed? And if any should attribute this remark to a sectarian attachment, or a narrow spirit of captiousness, we would calmly repel the imputation, and appeal for justification to the candor, the sober judgment, the strong and liberal common sense of the community. As these associations now stand, they are identified in a large part of the public mind with religion itself: if you touch them, you touch the Gospel; if you support them, you are among the best of Christians; if you oppose them, you are classed with infidels. Thus it is that the American Bible Society, the American Tract Society, the American Sunday School Union, the Missionary Society, and the Temperance Society, have been erected in the public mind as "the pillar and ground of the truth." Is this right? Can any who believe that Jesus Christ *has* instituted a Church suppose for a moment that he would authorize these societies, which are self-constituted, which are in their very nature fragile and ephemeral, and which may at any moment become unsound and venal, to assume such an attitude? Can any believe that the Founder of the Church would applaud his followers for thus dislodging the Church from the thoughts and affections of the world, and substituting their own creatures in its place? Most surely not: those who do not believe in the "one Catholic and Apostolic Church," who believe that the truths of revelation have been left, like the truths of science, to the mercy of secondary causes, without a divinely-constituted pillar to display, and ground to sustain them, may place their faith in voluntary associations. But those who do believe in the divine constitution of the Church, must see that these associations, if they do not dislodge the Church from the public mind, at least pre-occupy the ground, and prevent her from being fairly and fully represented to the world as "the pillar and ground of the truth." Nay more, such societies, in their practical operation, become the rivals of the Church; they come in collision with her, and they divert to themselves and their managers those affections and energies which the divine Founder demands for the Society which He has established: the only society which has or can have authority in morals and religion, and to which therefore all others, which aim to be *tributary in labor,* should be also directly *subordinate in government.* If they are not thus subordinate, then must they lead to collision, and become bones of contention; and thus tend, not only to interfere with the direct and prominent agency of Christ's Church, but ultimately to bring discredit on the truth. As Churchmen, therefore, we may be pardoned the belief that the same amount of money and energy might have been better expended in direct subservience to the Church of Christ, and in the direct establishment of institutions which shall live for ever. As members of the one authorized and indestructible Church, we may surely let alone all self constituted, fugitive, and perishable associations: we may refuse to forsake the spouse of Christ, and to worship other gods whom our fathers knew not: Ashtaroth, the goddess of the Zidonians; Chemosh, the god of the Moabites, and Milcom, the god of the children of Ammon.

But we have kept the reader too long from the cool and quiet reflections of the companion to whose acquaintance we have introduced him; and who, whoever he may be, will allow us to suggest, that in case of a second edition, he should fortify, in his own effectual way, what we consider the only unguarded point of any importance in his book.

We are prepared, then, to say, *that the Church of Christ, as a society, in its own proper organization, is the only and the very society, under the commission given by Jesus Christ, which he has authorized to be employed by his professed disciples for the reformation of morals and manners in the world, and for the gradual and ultimate subjection of all mankind to the laws and principles of the Bible.* This alone is sufficient—is best; and any other social organization of Christians, for purely Christian purposes, is a subtraction from the moral power of this; is a neglect or perversion of the great and only commission; is an impeachment of the wisdom of the divine mind, as not having suggested or furnished an adequate law of association; and has ever been, and, as we believe, will ever be, injurious. It is by a departure from, and a violation of this rule, in the erection of the Church of Rome into a stupendous political organization, that it has brought such a train and world of evil upon mankind; it was by the violation of this principle that the first Jesuitical school, organized by the genius of Ignatius Loyola, obtained such a wide-spread and disastrous sway over so many nations and tribes; and it is, in our opinion, by the same mistake—vice we may call it—that Christians of our own day are disregarding the law of Christ, and running into multiform associations of a purely extemporaneous character, detracting from and annihilating the appropriate influence of the Church, and intrusting powers in the hands of small associations of individuals, which, till human nature shall be greatly improved, cannot fail to tempt them to tread in the footsteps of the Jesuitical school, as far as they can conveniently go without being the objects of suspicion. Here, in our view, is the secret of that insinuating power which, for somewhat less than a generation past, has been stealing its march over the wide community of our country in these organizations; and which, at this moment, is so all-pervading and so formidable, that nothing, apparently, but some special interference of Providence can arrest its overwhelming career. It has literally bound the public mind of this country in chains; and there are few that will dare to think for themselves, or to speak what they think. Societies of various names have been formed, all upon the same principle, professedly designed for moral and religious reformation, which have absorbed the most substantial and influential portions of the community, secured to themselves an unrivalled influence and a thorough internal independence, so that they are able now to bid defiance to any opposition. Their agents swarm over the land in clouds, like the locusts of Egypt: there is not a city, or town, or village, or settlement, from Georgia to Maine, from the Atlantic coast to the Rocky Mountains, which has not its minor and subsidiary association, and in many of them they are multiplied—all pouring in their contributions to the central treasuries, resigning the entire control of the affairs of these institutions, and the disposal of their funds to a few individuals at their head, who are themselves, in the first place, and by their own enactments, well and independently endowed. The press, with all its various powers, is ever active in the circulation of just such information as may suit the designs of those who govern all. Truth is suppressed, and falsehood imposed. The community, for the most part, are honest, confiding, and believe what they are told.

We do not say that all of these associations have been in the habit of deceiving the public to any considerable degree; but we have never known one in the history of which something of the kind could not be found. The excitements by which they have been raised into being, the highly-colored and overstrained statements employed as arguments and appeals to the public, the promises of immediate and great result, and other artifices of the kind, have made it indispensable to follow them up with corresponding exaggerations, which often amount to a violation of the truth. Exaggeration, in the nicety of morals, as we need not say, borders on immorality; and it would perhaps be useful, if this system must go on, that a society should be formed, to be called "The Society-Reforming Society," whose object shall be to correct the morals of these institutions.

But it will be said, "This field of reformation and of missionary enterprise, at home and abroad, has been before the Church, and why has she not occupied it? We have only assumed the work which the Church refused to do." These men claim to be Christians who say this—are members of the Church, and under all the obligations of Christ's commands and commission. Are they aware that Christ has but one institution—one organized society on earth—and that is his Church?—that he has designed and commissioned this institution to take the lead in the renovation of the world?—that he has reserved the honors of these triumphs for this society alone?—that all the zeal and all the moral power that has been thrown into these other and new organizations, so far as it is pure and good, might and ought to have been invested in the Church under her own proper forms, to give vitality and energy to her operations? and that this diversion is casting contempt on the divine commission? Surely, if the Church has been delinquent, she needs the exciting influence of this spirit of enterprise; and just in proportion to the diversions of moral power thrown off in these other directions, will she decline and languish, and become inefficient. Every thing of good that can be effected by these organizations could be done in the Church. It is deserting the ranks which Christ has called his people to fill; it is setting up other institutions opposed to his; it is employing means which Christ has never authorized; it is tasking human invention for novelties, in contempt of divine appointments; it is introducing a system of man's device, to the prejudice and weakening of God's commissioned agencies; it is tempting the servants of Christ by the allurements of power, and leading the hosts of God's elect into fields of political encounter, one against another, by creating a system of operations essentially political; and the end of the whole is, that it degenerates into Jesuitical manœuvring, and must necessarily bring a painful and calamitous catastrophe on the cause of Christianity. The Church may be more slow, but it is more sure. Slowness may be a virtue in comparison of such precipitate, forced, and violent movements. The Church has the confidence of the public; it is a known and responsible society; it is uniform and steady in its character; its principles are palpable and fixed; it cannot so easily be driven into rash deeds by a few restless and aspiring spirits; unhallowed ambition has comparatively little scope in her ranks, and is ever liable to check and control. But as to these other and irresponsible institutions, there is no knowing what they will come to; they have in them the elements of perpetual change and of usurpation; those who are fortunate enough to get the lead, may keep it, and do what they please, until, peradventure, they shall have got to the end of their race by some public exposure of their misdoings. All history shows that societies of this class are unsafe, at the head of which the first Jesuitical organization of the fifteenth century is a notable and admonitory example. We have no fear, indeed, that any of these societies will ever obtain a power equal to their great prototype; nor do we believe they will ever presume upon like enormities. They must necessarily pay respect to the state of society, to the spirit of the age, and to the demands of public opinion. We are prepared to write our certificate to the actual, and, in some instances, very extended usefulness of a portion of them. We would not give our vote for the dissolution of such, until the Church is prepared to assume their work, and carry it forward under her own divine commission. Nevertheless, we have given our reasons for the anxieties we feel, as to the unavoidable tendencies of these institutions, some of which have already been made apparent in the history of their experiment; and we cannot dispossess ourselves of this conviction. The present is an age of reform, political, moral, and religious; and we desire to see the Church of Jesus Christ, in her own proper capacity, moving onward in the great work assigned to her.

But it will also be said, "The Church exists in several branches. Into which of these shall we throw our influence?" Into which you please. "But they cannot be all right, or equally right." No matter for that. The public pay respect to them; and so long as each has a standing with the public—with that portion of the public that is favorable to it—it may be useful in all these enterprises, and is competent to carry them forward by the aid of all who are disposed to fall into its ranks. Doubtless one branch of the Church is more right than another in its structure, economy of operations, &c.; though we cannot pretend to say that these branches will all finally fall into one. So long, however, as the Christian community is thus divided, each section may act in its own form in the great cause of reforming mankind and evangelizing the world; and we are not aware that any thing proper to be done in this work can be effected by these societies, which cannot be done by any and by each branch of the Christian community with equal efficiency, and consequently with greater security as to the final result. To assume that the Church cannot, or will not act, for these purposes, nor move forward in this cause, is a libel on the institution; and if there be truth in it, the sooner the Church is disbanded the better. By the existence of these other societies, so far as they absorb the influence and moral power of Christians, the Church is necessarily prevented from acting in this field as a Church. Her commission is usurped, and her duties transferred. If it be true that there is a spirit among Christians, who are members of the Church, to engage in these enterprises and carry them forward, it is proof that the same spirit, acting in the appropriate ranks of Christian influence, might accomplish the same objects; and even if they should be more tardy in the work, by being obliged first to rouse the Church, they would stand on legitimate and safe ground, and would be preparing the way for certain triumph, without disaster, or the hazard of defeat, by adopting unwarrantable measures.

Again, it may be said, "Some Churches have no organization suited to these enterprises." It is time, then, that they had, if the enterprises are proper for Christians to be engaged in. We cannot conceive of any public enterprise incumbent on Christians, which every association, claiming to be a branch of the Church of Jesus Christ, ought not to be fully prepared to undertake, under its own proper organization. Surely, it cannot be supposed that Christ has given to his Church a defective commission? And if any body of Christians, calling themselves a Church, should find themselves deficient in this particular, it behooves them to inquire whether they are properly organized; whether they are upon the true foundation; whether, indeed, they are acting under the primitive and divine commission.

Diocesan Missionary Society.—Meeting at St. Thomas's.—This Society is organized on the principles which we have in our present number advocated at some length: the Bishop of the Diocese is *ex-officio* president, and the Society is subordinate to the constituted authorities of the Church, and directly conducive to its enlargement. And the meeting at St. Thomas's, on Sunday evening, afforded a noble proof of the attachment of Episcopalians to missionary effort thus organized and directed. The spacious church, including the galleries and aisles, was filled to overflowing; while the chancel and the space adjoining it was occupied by an unusually large number of clergy, comprising nearly all the resident ministers of the city, and several from a distance. The evening service was read by the Rev. Mr. Kelly, assisted by the Rev. Dr. Anthon, after which the Bishop arose, and explained in few words the object of the meeting, from which it appeared that the Society had incurred a debt of rising three thousand dollars, and had in consequence passed a resolution to suspend the salaries of the missionaries until this debt was cancelled.* After the Bishop was seated, Floyd Smith, Esq., addressed the meeting, in a brief and pertinent speech, setting forth the nature and extent of the embarrassments with which the Society had

* The address of the Bishop and some other documents relating to the Society have been received, but not until our paper was just ready to be made up; they will appear in our next.

had to contend. Dr. Milnor's turn came next, and as often, and with as much delight as we have before listened to this venerable and devoted servant of the Cross, we were never so much gratified as on the present occasion: the sweep of his remarks embraced all the great principles involved in the missionary question; and on every point on which he touched, Dr. Milnor assumed the most solid ground, and expressed, throughout the whole of his address, sentiments in which every reflecting and evangelical mind must most cordially have acquiesced; while the profound stillness and marked and serious attention of the audience proved their sensibility to his eloquent appeal.

The Rev. Mr. Dorr followed, and mentioned several interesting facts of which he had been personally witness, illustrative of the hardships and perplexities which our missionaries were compelled to encounter. President Duer then rose, and in a short speech of great point and energy, concentrated the already excited attention of the audience on the particular object of the meeting; corroborating the statements of Mr. Dorr, by an allusion to instances in which he had himself, in the course of his former professional duties in different parts of the State, been the confidant of the missionaries in the embarrassments to which their scanty provision had often reduced them; and coinciding with the gentlemen who preceded him, in the belief that all that was necessary was for the Society fully to make known its wants to induce the Church, not only to cancel its debt, but to place it for the future on a more permanent foundation.

The feelings of the audience were, by this time, thoroughly warmed, and only needed the fire of the eloquent rector of St. Thomas's to be wrought into a flame. To describe justly the speech of Dr. Hawks, or to convey to our readers the impressions with which he electrified the audience, is literally impossible. Our own sensations at the time were something such as we have experienced in a thunder-storm: now a peal of thunder, now a flash of lightning, then a torrent, and next the clouds breaking away and disclosing a serene sky and a bright sun. We certainly never listened to a speaker of such power and versatility as Dr. Hawks, or one who could at once so effectually sway the understanding and feelings of his audience. As soon as he ceased, it was evident that the object of the meeting was accomplished, and the friends of the Society had nothing to fear. The Rev. Mr. Richmond followed, and verified, by the testimony of personal observation, several of the affecting statements which Dr. Hawks had made; and the Rev. Professor Whittingham concluded with an impressive address, urging home on his hearers the true motives of Christian beneficence, and the imperative obligations resting on all the members of the Church to plant her institutions in every waste place, and through them to disseminate the blessed principles of life and joy which they are designed to exhibit and uphold. Both the latter gentlemen spoke with impassioned energy, and successfully addressed an audience previously prepared to sympathize in their strong emotions. At the instance of the Bishop, the congregation here joined him in the beautiful and appropriate collects which ended the exercises of the evening, and then dispersed, we will venture to say, with a consciousness of gratification and improvement. After the meeting, subscription-books were distributed to several gentlemen present, who agreed to circulate them the next day among their friends. The results of the meeting are yet to be learned, but knowing, as we do, the liberality of our people, we think we may assure our friends in the various missionary stations that they may dismiss their desponding apprehensions.

One thing only, we believe, is now wanting to put the Society on a permanent foundation; and that is, that the congregations, whose cause has been pleaded, and all the parishes in the State, should *sustain the impulse which has thus been given*. We speak from personal knowledge of the sentiments of many of the best friends of the Church, when we say that the Episcopalians in the city *will hold back*, unless the country parishes *prove their willingness* to assume their share of the burden. Let those who have run well, hold on in their career, and let all give something, if it be no more than five or ten dollars, to the common stock: and NEVER LET THE COLLECTIONS PRESCRIBED BY THE CONVENTION BE NEGLECTED. This, and nothing less than this, will secure the cordial co-operation of the citizens, and save the Society, in future, from similar embarrassments.

WASHINGTON COLLEGE, HARTFORD.—This institution has just had added to its apparatus a noble telescope, of the manufacture of Amasa Holcomb, of Southwick, Massachusetts. This instrument is 14 feet long, has a mirror of 10½ inches in diameter, and is thought to be unequalled by any other in the country, except one of the same size, by the same maker, now at Newark, Md. Its powers have not as yet been *fully* tested, but from some cursory observations, the highest expectations are entertained of its performance: a few nights since, Herschel was discovered through it, and, as was supposed, *one of its moons*, though there has not been, since that observation, opportunity to confirm its accuracy.

FREE CHURCHES.—We should judge, from the tenor of a communication in reply to the well-meant pleasantry in our last, that some would represent us as opposed to free churches. By no means: we aimed only to remove misapprehensions and repel assaults in regard to the system of pew rents, which, we contend, leaves churches as free, and the support of them as voluntary, as any other system. Of those churches which are called "free churches," we most cordially approve: but, while we concede to them the *name* of "free churches," we are unwilling to admit that they are free in any pre-eminent or exclusive sense.

Select Remains of the Rev. William Nevins, D. D., with a Memoir. "He that dwelleth in love, dwelleth in GOD." New York: Published by John S. Taylor, corner of Park Row and Nassau-street, opposite the City Hall. 1836.

THIS book is very handsomely got up, and is a meet memorial of a clergyman of great piety and intelligence. Dr. Nevins was a Presbyterian divine, and we are therefore prepared to find in his "Remains" the peculiarities of his creed, which, however, are amiably exhibited. With this qualification, the book has our approbation. One of the selected remains will be found on our last page.

An Essay on the Sin and Evils of Covetousness, and the happy effects which would flow from a spirit of Christian beneficence. Illustrated by a variety of facts selected from sacred and civil history, and other documents. By THOMAS DICK, LL. D., author of the Christian Philosopher, &c. New York: Robinson, Pratt & Co.

THIS book strikes at a great evil and recommends a great virtue. Its general tendency is good, and it displays the same variety of learning and fertility of imagination which distinguish the other works of the author. In putting it, however, into the hands of the young, it would be well to caution them against Mr. Dick's faults. He rides a Pegasus which he cannot always control, and the inexperienced reader who accompanies him to the giddy height is apt to have his head whirl. The same temperament sometimes leads him to extravagance in his opinion, as, for instance, p. 133, where the covetous man is said to be, "*to all intents and purposes, a thief and a robber.*" But taken as a whole, the book is a good one.

RIGHT OF EXPRESSION.—Some persons are in trepidation lest our remarks on associations should be construed into reflections on the personal character of their members. Not so: our argument is abstracted from this consideration, and respects only the principles of the organization and the tendencies of certain societies. We may be wrong in our views, and of course those who differ from us may join and advocate the societies with a clear conscience. But, to seek to restrain us from the free expression of opinion on the subject, is only to afford additional proof that we are right.

MISTAKE.—In our extract last week from *Protestant Jesuitism*, first page, an injustice is done to the author, and his meaning unfortunately changed, by the omission of an interrogation point after the second of the two following questions: "What then shall be done? Abandon the temperance reformation?" &c. The author's own remarks will show that he is far from giving up this cause. He only proposes, that, if possible, it should be rescued from bad hands, and put on its own proper and legitimate grounds.

MINISTERS SALARIES.—"The expense of living at the present time is from twenty-five to fifty per cent. greater than it was five years ago. Hence unless there is a corresponding rise in the salaries of ministers, which in many cases *before* were not sufficient, they must be in want of the necessaries of life, or contract debts which they cannot pay, and thus be brought into mortifying straits, which will destroy their peace of mind, and their ability to accomplish the great end of their ministry. The present prospect is, that the price of articles of living will continue high for a considerable time; and unless our vestries meet and make provision for this exigency, we must expect to see our clergy partially withdrawing from the harvest every where bending to the sickle, in order to conduct schools, or cultivate land; and this from necessity, "to provide things honest in the sight of men." Now, shall this be allowed? If so, it must be regarded as a dark sign of degeneracy, the preparation to infidelity, heresy, and irreligion. The last hope of the world is the ministry of reconciliation, and when this declines in the estimation of men, that tenure is weakened by which every real good is held."—*Southern Churchman.*

HAVING understood that Mr. Ammi Rogers is still representing himself, in various parts of this Diocese, as a clergyman of the Protestant Episcopal Church, I deem it my duty again to state that he was, many years since, degraded from the ministry; and that he is, consequently, totally undeserving of credit in any claims which he may put forth to being received as a minister of our communion.

I further request the clergy and laity of the Diocese, should they think such a measure desirable, in order to put the public generally on their guard against the pretensions of this person, to cause this notice of him to be published in the secular journals.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, Nov. 10, 1836.

P. S. The Gospel Messenger is requested to copy the above.

INTELLIGENCE.

October 23, being the 21st Sunday after Trinity, in St. Michael's Church, Naugatuck, Conn., the Right Rev. Bishop Brownell admitted the Rev. Thomas Savage, M. D., to the holy order of the Priesthood. Morning prayer was read by the Rev. Mr. Morgan, of Waterbury, and the candidate presented by the Rev. Mr. Hopson, the rector of the church. The sermon was preached by the Bishop from 2 Cor. v. 20, and was an able exposition of the nature, authority, and duties of the Christian ministry. At the close of the sermon, the Bishop made a very affecting address to the candidate, with peculiar reference to the responsible, arduous, and extremely perilous situation to which he had been recently appointed—that of missionary to Africa. As the Bishop dwelt upon the wrongs which Africa had suffered from Christendom, and the obligation resting upon the Christian Church to endeavor to make reparation, by sending the cross, now, as the symbol of peace, which for so many ages had been the signal of destruction to that unhappy land; the audience were deeply moved; and doubtless from many hearts went up the fervent prayer that the time, predicted in prophecy, might hasten on, when, among the other triumphs of the Messiah's reign, Ethiopia too should lift up her hands unto GOD.

On Monday, the 24th, the same prelate admitted, in St. Peter's Church, Cheshire, the Rev. E. E. Beardsley to the order of Priesthood. Evening prayer was read by the Rev. Mr. Hopson, assisted by the Rev. Mr. Foxcroft; the candidate presented by the Rev. Mr. Morgan, and the sermon preached by the Bishop.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the ensuing season, as follows:—

Second Sunday in Advent, Dec. 4, St. Paul's Free Church, *Brooklyn.*

Fourth Sunday in Advent, Dec 18, French Church Du St. Esprit, *New York.*

First Sunday after Epiphany, January 8, Zion Church.

Septuagesima Sunday, January 22, St. Thomas' Church.

Quinquagesima Sunday, February 5, All Saints' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St. Clement's Church.

First Sunday after Easter, April 2, St. Peter's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

CLERICAL CHANGES.—The Rev. J. H. Saunders, of the Diocese of North Carolina, has accepted the rectorship of Christ Church, Pensacola, and has removed thither. He was to have entered upon his duties on the first of November.

The Rev. William F. Walker has resigned his charge in the Church of the Nativity, in this city, and accepted a call to a new church in Troy.

We learn that the Rev. John Owen has accepted the unanimous call of the vestry to the rectorship of Trinity Church, Washington, D. C., vacant by the resignation of the Rev. E. Y. Higbee.

The Rev. John H. Hoff has accepted a call to the rectorship of St. Mark's Church, Lewistown, in this diocese, and has also been appointed missionary to Huntingdon and Thompsontown, by the Society for the Advancement of Christianity in Pennsylvania.
Episcopal Recorder.

Mr. O'Connell and the Irish Clergy.—Mr. O'Connell has published the following statement with respect to the Protestant rector of the parish in which he resides, doubtless intending it as a specimen of the Irish clergy at large:—

"The rector of this parish is the Rev. Mr. Longfield. He has been rector for the last ten or twelve years; I believe he has not been as many days in the parish; I never saw him; and the only *service* he ever did me, was leaving his usual residence at Bath or Cheltenham, and coming to an election at Kerry, for the purpose of voting against me—that is all. His composition for tithes out of the parish is £500 per annum, or thereabouts, and he has also three or four glebes."

This statement, when we first read it, seemed so positive, and the particulars of the case so fully given, that we supposed it to be true, and could not, on such a representation, but think there was some ground for the opposition of Mr. O'Connell, and others, against a portion, at least, of the Irish clergy. Since then we have met with the following counter-statement from Mr. Longfield, which puts a different aspect upon the case, and shows how little reliance is to be placed upon bold assertions, unless we have *good evidence* to prove their truth. It shows, too, how liable we are to be deceived by the charges of enemies in relation to the Church of England, even when pretended facts are minutely and positively stated. At the same time, we have no defence to offer for the system of pluralities, which the rulers of the Church are endeavoring, as far as practicable, to abolish.

Mr. Longfield says, in a letter to the Editor of the "Cork Constitution:"—

"I have seen in your paper a letter to the people of England, in which my name is introduced. If it were addressed to the people of Ireland, I should not take the trouble of contradicting the false assertions in it, which he calls *facts*, as his *facts* are too well known in this country; but in this (as I state it) *apology* for not paying his debts to me, though, as I could prove, he has paid other clergymen, when it was his interest, there is hardly one fact, except, indeed, it may be true, that he will not pay me. . . . . . As to my residing at Bath or Cheltenham, I never spent a day in either, but have resided in another parish, and have officiated, without a curate, for thirty-eight years, and never spent as much as one month out of it. So much for this fact; and as to the tithe composition in Mr. O'Connell's parish being £500, it is but little more than half that sum, being but £258. . . . . As to the number of days I spent in the parish, he knows nothing; but when I got the parish, there was neither church, clergyman, nor glebe-house in it. Now there are all three. As to the glebes, there is one, for which I pay annually £30 for twenty bad acres, on which the glebe-house stands—the glebe belonging to the parish being a mountain at the remote end of it, of little value; and if the curate is badly paid, the charge comes badly from a man who has not paid his tithes these four years."—*Episcopal Recorder.*

The Bishop at Utica—On Sunday the 23d ult, the friends of the Church in this city, enjoyed the high gratification of a visit of our diocesan, of peculiar interest. In the morning, at 8 o'clock, he consecrated Trinity Chapel, a neat building contiguous to the church, designed for a Sunday school room, and for occasional lectures and week-day services. The Rev. P. A. Proal, the rector of the parish, read the instrument of donation; the Rev. Dr. Rudd read the sentence of consecration: morning prayer was conducted by the Rev. R. H. Ranney, and the Bishop preached. The Rev. Robert Campbell was also present. We are gratified to have permission to insert in our present paper, that part of the Bishop's discourse which related to the peculiar design of the building.

At eleven o'clock, an ordination was held in Trinity Church, when the Rev. R. H. Ranney, Deacon, and recently appointed a Missionary to the State of Mississippi, was admitted to the Priesthood. Morning prayers were read by the Rev. Mr. Campbell, and the Bishop preached the sermon. The candidate was presented by the Rev. Dr. Rudd, who, with the rector and the Rev. George Fiske, assisted the Bishop in the administration of the Lord's Supper. All the presbyters present united with the Bishop in the imposition of hands.

At seven o'clock in the evening, the church was again opened for divine service, when the Bishop administered the rite of confirmation to two persons.
Gospel Messenger.

Growth of the Church in Ohio.—The last episcopal address of Bishop M'Ilvaine records the following remarkable statistics. May our sister diocese break forth on the right hand and on the left, and may her growth in grace be equal to her growth in stature!

It is gratifying and encouraging to compare the present condition of the diocese, as represented by the number of ministers and churches, in comparison with its state a few years since.

In 1826, there were, besides the Bishop, only three officiating ministers. In December of 1832, when I first visited the diocese, the number of the clergy, including the Bishop, was seventeen. It is about three years and nine months since that time, and now, after the ordinations at this ordination, our clergy will be forty-six.

In December, 1832, the churches consecrated were six. Besides which, were two log-houses used as churches, and the building recently sold by the parish of St. Paul's, Cincinnati, and which, so far as I can learn, was not consecrated. Since December, 1832, twenty new churches, nearly all of them well built and excellent edifices, have been consecrated; three are ready for consecration; four more are nearly completed, and several are in different degrees advanced. Twenty-four new parishes have been formed since the same date. Many more might easily have been added, had it seemed expedient to organize them, where the materials were ready, without any good prospect of their being speedily supplied with the ministry.—*Missionary.*

From the Southern Churchman.

Worcester District Committee of the Society for Promoting Christian Knowledge.—The quarterly meeting of the Worcester Deanery District Committee of the Society for Promoting Christian Knowledge, was lately held at the episcopal palace, when it appeared by the report that, during the preceding quarter, 83 Bibles, 177 Testaments, 330 Prayer-books, and 5,322 books and tracts, had been sold at the depository, being 3008 more than in the corresponding quarter of 1835. We learn, from the last report of the Parent Society, that £100 has been granted toward the erection of a Protestant Episcopal chapel at Athens, Sir Edmond Lyons, the British minister in Greece, having represented that such a chapel was very desirable for the use of Protestant residents and travellers.

NOTICES.

SUNDAY SCHOOL OF ST. BARTHOLOMEW'S CHURCH, CORNER OF LAFAYETTE PLACE AND GREAT JONES ST.

NOTICE, is hereby given, that the Sunday school of this church, having been opened on Sunday last, will continue to be held in the basement every Sunday, from half-past one, to three.

G. W. NICHOLS, *Superintendent.*

New York, Nov. 8th, 1836.

BY divine permission, the half-yearly *Missionary Sermon* will be preached in the *Moravian Church*, in Fulton-street, between Nassau and William streets, on Sunday next, the 13th inst., at 7 o'clock, P. M., and a *collection* taken up in aid of the United Brethren's *Missions among the Heathen.*

A STATED meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the basement of Christ Church, on Thursday evening, 17th inst., at 7 o'clock.

The members of the *Society*, are invited to attend.

By order of the Board,

CHARLES W. CARMER,
Recording Secretary.

November 10, 1836,

OBITUARY.

For the Churchman.

DR. PHILIP P. RUCKEL, one of the most estimable and eminent of the young physicians of our city, died recently at Ottawa, in Illinois. And while his friends and associates are now mourning his departure, at the early age of six and twenty years, their attention is invited to the lessons of instruction, yielded by his exemplary life and happy death.

He was a native of this city, born June 28th, 1810, and was an orphan from his early youth, being when his father died but six years old. And from that tender age until his last moments, he was the pride and chief earthly stay of his widowed and now sorrowing mother. A younger brother and a sister also looked to him for counsel and direction. But as he advanced in years, he met, with a conscientious faithfulness, every emergency of his responsible situation in regard to them. Peculiarly ingenuous and engaging in his whole demeanor, he was a universal favorite with his companions, who recount, with great sensibility, his many admirable and winning qualities of heart, and unite with his bereaved relatives, in testifying to the lovely social and domestic virtues, which adorned his life, and now shed upon his memory a hallowed radiance.

Possessed of an excellent and well balanced mind, and devoting all its faculties, with zeal and diligence, to the pursuit of knowledge, he was ready, at the age of sixteen, to commence studying his profession with his beloved preceptor and friend, Dr. Abraham T. Hunter; and he attended, at the same time, courses of lectures, at the Rutgers' Medical College, then located in our city. At the age of nineteen, full two years before the ordinary period, he had gone through an entire course of preparatory studies, and was found unusually well qualified to be admitted to the honors of the institution. From that time, he industriously devoted all his energies to his professional pursuits. Amid the numerous disadvantages and embarrassments of a young physician in a metropolis, he acquired an extent of practice and a weight of influence in his profession, very rarely to be secured in such a case. And the intense emotion now felt by the many families (and especially the poor) who enjoyed the benefit of his attentions, witnesses, with a touching eloquence, his ability and great moral worth.

To his professional brethren, Dr. Ruckel presents, in many particulars, an example worthy of all imitation. He was a regular attendant on the services of the LORD's house; and he would studiously arrange his Sunday visits to his patients, with a view to this. Often would he rather lose a meal, than forego the valued privileges of the sanctuary. He was prompt also to improve his opportunities, during the week, for attending evening religious services. He was, moreover, much devoted to the study of his Bible, to the reading of religious biography and devotional treatises, and, above all, to *stated private prayer*. And yet he was so far from assuming any tone or manner which betrayed the supercilious religionist, that he would often, with his distinguishing humility, mourn over his unworthiness, and lament that his interest in GOD's word and ordinances was not more intense. His piety was the overflowing of a heart penetrated with the love of JESUS. And of all themes presented in the Gospel message from the pulpit, none so touched his sensibilities and won his soul, as the sinner's perishing need of an atoning Saviour, and of the sanctifying influences of the HOLY GHOST.

In the institutions of the Church he felt great interest; but he was most particularly and ardently devoted to the Young Men's Education and Missionary Society. He was one among its founders, and most zealous friends. His chosen and intimate acquaintances were several members of this institution, of a kindred spirit, with whom he enjoyed a communion founded on the holiest principles of friendship, analogous, in its leading motive, to the future sympathies of the redeemed. And at the monthly meetings of the Society's managers,—especially while he listened to affecting incidents of missionary labors and deprivations, and of benign and transforming influences of the Gospel on the souls of the debased heathen,—he would at times experience a sensation that found vent in tears. In the devotional exercises also of these monthly meetings, as he often said, he enjoyed many a delightful glow of spiritual feeling, and from his heart realized that it was good for him to be there.

It was in this happy frame of mind that, a few weeks since, he undertook a laborious journey to the State of Illinois, intending to direct his way thence to Mississippi, animated with the thought of traversing that great missionary region, to collect useful missionary facts and observations, and specially purposing a visit to his brother, who resides in the vicinity of Natchez. His companion in his travels was his friend Brinckerhoff; and they had proceeded on their way in Illinois, as far as Ottawa, when he became prostrated by the lake fever, of which he had had symptoms for the two previous days; and it suddenly acquired a malignant virulence so powerful, as to afford very little prospect of his recovery. Medical assistance was resorted to in vain. All usual remedies in like cases were inoperative. From the first he saw his situation, and was well satisfied that he might soon be ushered into the eternal world. Yet he was not alarmed at the event. He was not at any moment overpowered by the trying circumstances of his situation,—although far away from home, and its soothing comforts to a departing son and brother. He could not refrain from speaking often of his mother and his sister, and from manifesting "deep sorrow, for the lonely condition in which they would be left at his decease." But with a Christian's humble resignation, he refused to murmur; he was much in earnest prayer for faith and patience; and he was graciously enabled, with our divine Master's spirit, entirely to acquiesce in GOD's sovereign will.

By the arrangements of a kind Providence, his last illness took place in the domestic circle of devoted and eminently pious friends, at the hospitable house of Mr. Goddard. Dr. Ruckel had been their family physician, previous to the time of their migration from this city westward, and had won their most affectionate regard. This they now abundantly manifested, by a cheerful return of personal assiduities; and, through the grace of GOD, by supplying him with the heavenly counsels and healing balm of the Physician of the soul. His friend Dr. J. Brinckerhoff also, was watching at his bedside with the tenderest concern.

But other and unspeakably superior comforts cheered his heart. In a letter to the bereaved mother, Dr. Brinckerhoff writes of him, when near the crisis of his dissolution:—"He is calm and composed,—resigned to the will of his heavenly Father, whether it be for life or for death. With a well-grounded hope of acceptance in the Beloved, he *longs* for the hour when he is to *depart and be with* CHRIST *which is far better.*" With heart-cheering views of pardon, and with a transporting hope of the glory to be revealed, he asked his friends around him at that solemn hour,—Why, in these circumstances, should you mourn my death?

When his eyes were just about to close upon the world, his friend wrote,—"Becoming sensible of his approaching end, he requested that prayer might be offered up in his behalf. He appeared not at all terrified, but met the king of terrors with a calmness seldom witnessed." He was speechless several hours before his death; yet he made signs, indicating his wish, that a letter might be written to his mother, (dear to him in death,) expressive of his resignation to GOD's will. Suddenly a hemorrhage of the liver brought on rapid sinking and entire exhaustion; and on Sunday, October 16th, at six o'clock in the morning of the sweet day of rest, he "expired without a struggle or a groan," and fell asleep in JESUS.

His ashes now repose at Ottawa, a village in the midst of an uncultivated region, in the northern part of Illinois, south-west of Lake Michigan, as if, with his characteristic virtue of humility "strong in death," he had himself modestly chosen this retired spot, for his place of decease and sepulture. But his merits could not elude a general and deep sympathy. He was attended to the grave by a numerous and solemn funeral procession. "The occasion," as his friend writes, "filled all hearts with deep solemnity."

His course on earth was brief indeed. But his admirable illustrations of the most interesting qualities that can adorn a son, a brother, and a friend, a medical practitioner, and a follower of CHRIST, now consecrate his memory, and place his name among the bright constellation of *the blessed dead who have died in the* LORD. Let the young, and especially young men, reflect on his exalted attributes of character, sanctified by a conscientious, systematic, and persevering improvement of the divinely-constituted means of grace. And may his example be not *commended* only, but devoutly and faithfully *imitated*, to the praise of the Redeemer, by all who would in their last hours enjoy this youthful disciple's peace with GOD, and his "well-grounded hope of acceptance in the Beloved."

X. S.

New York, Nov. 8th, 1836.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 2d of November instant:—

From the Rev. Wm. Watson, rector of Christ Church, Bethlem, Connecticut, 18 57, being the amount of a collection in that church at the meeting of the Clerical Missionary Association of Litchfield county, held in that parish in June last, to be equally divided between the two Committees, 9 29.

The following sums have been received through the hands of Frederick H. Stimpson, Esq., receiving agent for Boston and its vicinity, viz.: From a person whose address was mislaid, 3 00.—From the Missionary Society of the Episcopal Church in Gardiner, Maine, by Hiram Stevens, treasurer, 16 40.—From Mrs. John Whipple, Concord, New Hampshire, her "offering", for the year 1836, by the Rev. M. B. Chase, Hopkinton, New Hampshire, 5 00.—Collection in St. Paul's Church, Boston, after sermon by the Rev. Mr. Dorr, by H. Codman, Esq, 409 00.—From "offerings" of Christ Church, Boston, by James Salter, treasurer, to be appropriated to the churches under the care of the Rev. Mr. Hall, in the Diocese of Ohio, 20 00.—Total, 453 40.

By the hands of Henry Cary, Esq., treasurer of the Foreign Committee, received from Wm. H. Hubbard, Esq., Richmond, Virginia, 21 50.

From Thomas Robins, Esq., receiving agent in Philadelphia, the following sums, viz.: From the Sunday School of Frankford, Pennsylvania, per Mrs. Glenn, superintendent for Green Bay Mission, 3 00.—From the children of the Sunday School of the church at Farrandsville, Pennsylvania, for Green Bay Mission, per Rev. Mr. Hommann, 4 00.—From Mrs. Sarah Relf, Philadelphia, for Bishop Kemper's fund, 150 00.—From the Ladies' Missionary Association of Christ Church, Philadelphia, their second payment on the pledge of 250 00 to support a missionary in Missouri, for Bishop Kemper, 50 00.—From Mrs. Patterson, of Washington, Pennsylvania, 1 00; from Mrs. Mary Clark, of Derry, 25 cents; from Mrs. Josephine M'Kay, of Jersey, 25 cents, for general purposes, 1 50.—Total, 208 50.

Total, $692 69.

Nov. 10, 1836. JAMES SWORDS, *Treasurer.*

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received:—

From Mr. Henry P. Baldwin, of Woonsocket, R. I., 5 00, the like sum having been handed over to the treasurer of the Domestic Committee.

By the hands of the Rev. T. Strong, rector of St. James' Church, Greenfield, Massachusetts, from Mr. Moses Andrews, of Montague, 1 00; from Mrs. Elizabeth Andrews, of ditto, 1 00, making, for the China mission, 2 00.—From a friend to missions, for general purposes, 3 50.—Weekly and monthly offerings of St. James' Church, for general purposes, 14 50; total, 20 00.

By the hands of James Swords, Esq., treasurer of the Domestic Committee, 9 28, received by him from the Rev. Wm. Watson, being one half of the "amount of a collection made in Christ Church, Bethlem, Conn., at a meeting of the Clerical Missionary Association of Litchfield county, held in that parish in June last."

By the hands of the Rev. Dr. Whitehouse, a widow's mite, from a member of St. Luke's Church, Rochester, 5 00.

By the hands of Benjamin Howard, Esq, receiving agent at Boston; From the Missionary Society of the Episcopal Church in Gardiner, Me., by the hands of H. Stevens, treasurer, 16 40.—Collection in Grace Church, Boston, after an address by the Rev. Dr. Milnor, 160 46.—Collection in St. Mary's Church, Newton, after an address by the Rev. Dr. Robertson, to an hastily assembled congregation, for missions to Syra, 11 37.—From the missionary box of the children of John Whipple, Esq., of Concord, N. H., being their offering for the year 1835, through the Rev. M. B. Chase, of Hopkinton, 5 00.—A member of St. Paul's Church, Boston, not present at the meeting in Grace Church, 20 00.—From the Missionary Society in Zion Church, Newport, R. I., 50 00.—Collection in Zion Church, Newport, R. I., for the benefit of schools in Syra, 28 00; total, 291 23

By the hands of W. H. Hubbard, Esq., receiving agent at Richmond: From Dr. Carter Berkley, jr., treasurer of the Domestic and Foreign Missionary Society of St. Martin's Parish, Hanover, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, 63 00.—From Miss Lucy Ward and Miss E. Harrisson, of Lynchburg, Va., collected from a few individuals, for Mrs. Hill's schools at Athens, 20 00.—From Mrs. Ann Alexander, member of St. John's Church, Halifax county, Va., 20 00; from Mr. Saml. Branch, member of same church, 1 50; both sums for domestic missions, and which have been paid to the Domestic treasurer.—From a friend in Richmond, for missions to China, 5 00; total, 88 00.

By the hands of the Rev. Dr. Robertson, missionary to Syra, through the Rev. Dr. Ducachet, of Penn.: From Miss Alby, of Bristol, R. I., 1 00; from children, in ditto, 42 cents; for missions to Syra.—Money left by the late Miss Susan Peck, for schools in Syra, 2 16.—Collection in St. Michael's Church, Bristol, R. I., for missions to Syra, 29 32.—From the Female Missionary Society of Bristol, R. I., for missions to Syra, 8 00.—From Miss Lyons, for Syra school, 2 00.—From St. Paul's male Sunday school, 28 90, do. female Sunday school, 23 37, for Syra school.—Pupils of Miss S., through Miss Willing, for Syra school, 19 25.—A young lady, of St. Stephen's, 5 00; a lady, of ditto, 5 00; a little girl, of ditto, 25 cents; for Greek missions.—From the male Sunday school of St. Paul's Church, for Syra school, 5 00.—A lady, of St. Stephen's, 10 00; a friend, of ditto, 5 00; from Miss E. M. Hazelhurst, 5 00; Mrs. Lewis Duval, 10 00; for Greek mission.—Masters W. and Thos. Montgomery, for Syra school, 3 50.—From the Misses Sheas, Whitemarsh, Peen., for schools at Syra, 15 00.—From Miss Susan Pedleton, Bristol College, for Syra school, 50 cents.—From F. S. Key, Esq, 30 00; Dr. Sewall, 5 00; Professor Ruggles, 5 00; R. Coxe, Esq., 10 00; for Greek missions; total, 228 67.

Total, $632 90.

HENRY CARY, *Treasurer.*

GENERAL THEOLOGICAL SEMINARY LIBRARY.

THE Library Committee of the General Theological Seminary of the Protestant Episcopal Church gratefully acknowledges the receipt of the following donations:—

From Mr. William E. Eigenbrodt, Der Hadt Wormbs' Reformacion, folio, Worms, 1498—From Edward A. Newton, Esq., a framed portrait of the Rev. Thomas Thomason, late Chaplain to the East India Company, engraved by Turner.

Nov. 2, 1836. W. R. WHITTINGHAM, *Librarian.*

P. S. The following were by mistake left out of the acknowledgment of the 9th of August, viz.,

From Messrs. Rivington, publishers of the Theological Library, London, Smedley's History of the Reformed Religion in France, 3 vols. 12mo., London; Shuttleworth's Consistency of Reason and Revelation, 12mo., London; and Evans' Christian Biography, 2 vols. 12mo., London.

"ST. JOHN'S CHAPEL ROOMS" THEOLOGICAL SEMINARY.

THE subscriber acknowledges the following donations from members of the congregation, for the purpose of furnishing the above named rooms, "No. 1" and "No. 2," with fuel and lights, for the season; and No. 2, in addition, with a library of text books for the use of theological students:—

Mrs. Wilkes, 10 00; Mrs. H. Wilkes, 5 00; a family, 12 00; Mrs. Troup, 5 00; Mrs. P. McDonald, 4 00; R. B. Minturn, 10 00. Total, $46 00.

November 7. HENRY ANTHON.

ACKNOWLEDGMENT OF A SUBSCRIBER.

RECEIVED, by a lady, from the rector of St. Clement's Church, $5 00; offerings of that church for the month of October, to aid in procuring a Bible and prayer-book for Christ Church, Patterson, Putnam county, N. Y.

Nov. 2, 1836.

PRESS DEPOSITORY,
28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press during the week ending November 12th, from the following persons, viz.

Henry and Wm. A. Barber—G. and J. Robinson, Liverpool—Rev. J. A. McKenney—James Salter—Rev. G. S. Coit, *with remit.*—Postmaster, Fincastle—J. J. Scott.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. T. H. White—Rev. Dr. Reed—Anthony Hyde—Rev. P. S. Chauncey—Rev. D. Babcock *with remit.*—C. and M. Morse, *with remit.*—W. C. Lord, *with remit.*—A. E. Miller—Thomas Latimer—Rev. Benj. Hutchins—Sidney Babcock.

ALMANAC FOR 1837.

THE Third Edition of this useful work has just been issued from the Press.

From the (London) Christian Observer.

Where is Home?

WHERE is home? oh tell me where?—
Not in scenes of grief and care;
Not 'mid strife, and pain, and wo:
Therefore home is not below.

In a better land afar,
A Father's house, home's mansions are;
In the bowers of paradise,
Where peace abides, and never flies;

Where no arrow wounds the dove,
Where no parting is for love,
Where are no rough seas of foam,
Where joy dwelleth—there is home!

Where no blight is in the rose,
Where no storm the lily knows,
Where never fades the blossom fair—
Home, dear friend! is there, is there!

Pray On.

PRAY on! pray on! great things are done
By prayer, and mighty victories won!
Pray on! pray on! and never cease;
Prayer is our armor, strength, and peace!

Pray on! pray on! and faint thou not:
What were we on this earthly spot,
Without that refuge, sure and blest,
A Father's ear, a Father's breast?

From the Remains of the Rev. William Nevins, D. D.

VISITATION OF THE SICK.

THERE are two classes of men to whom the world presents itself in an aspect which is hid from the mass of mankind. The physician and the pastor look on men from a prospect-ground peculiarly their own. They see man, not in the might of his mind, or in the vigor of his frame, when he comes out in the morning the fair handiwork of Heaven, and conscious sovereign of all under GOD. They look on him in his prostration and misery; visit him when under the depression of grief, and in the impatience and feverishness of pain; they hear all his repinings, see all his weaknesses and tears, and know better than others how poor and humble a thing he comes to be before he dies. They see him, not in the touching grace and attitude of the sublime Apollo, but in the recumbent and distorted posture of the suffering Laocoon. Others walk on the surface of society,—they penetrate to the core. And it is like being conversant with different worlds. Without and in the street all is hilarity and joy of heart, and the gay spirit of life predominates. But it is only the opening of a door, or the stepping into a cellar, and the scene is all changed. Man, the goodly child of Heaven, the fellow of him who was seen in all the alertness and joy of life, made after the same pattern, and breathed into by the same Spirit, is laid out in languishment and death, too poor for aught but pity, his sinking pulse and laboring heart betokening how little of the little span is left him.

To these scenes both come on the work of benevolence, but they occupy different departments. The curer of the body knows his toils and anxieties. Let him *first* do his work and be gone. Oh, then, to sit down by the bedside, at the moment when the physician shakes his head and retires, and all that is seen and heard betokens that the sick is given over; at that moment of wound-up interest, to press gently the wasted hand, and if the sick be a child of GOD, to make the skilful application of the Gospel's comforts; to select and present the chapters which the SPIRIT has written for the dying; to tell of the rod and staff of JEHOVAH to comfort; and how precious in his eyes is the death of his saints; or, if he be not a child of GOD, cautiously to alarm, and gently to press home the frequent invitation, the encouraging promise, the riches of the Father's tender mercies, and the impressive testimonies of the Saviour's love; with these, and with the fearful alternations, to win, if he can, the poor soul, whose night is just at hand. What a task! Yet this must he do, and continue to do, as he has opportunity, till the latest coming and decisive token of death sits upon the body, till the ear has lost its hearing, and the soul's last signal-light is withdrawn. In doing this, he shall clear his own soul, assist GOD's children in their last conflicts, and peradventure pluck brands from the burning.

If the whole system of Christianity be not a tissue of error; if the doctrines of depravity, repentance, and redemption through faith in another, have the testimony of the Bible, and be not the dogmas of a sect; if it be not a delusion, that impenitence and neglect of the Gospel jeopard the soul; if all the apprehensions that darken and distract the sick man's mind be not of superstition's creating; if it be not the dream of delirium, that there are those who lie on their last made bed, without hope and without GOD; if it be not a wild and headlong fanaticism to meddle with a man's last hours, and to converse with him on the things that belong to the sweetness of his sleep in death and the peace of his soul in eternity, but if it be a duty, solemn and imperative, then is it the most interesting, the most delicate, the most trying to the spirit, the fullest of anxieties and perils of all that can fall under the office of a servant of CHRIST. It is like standing on the nearest brink of eternity, and conversing with the spirit of another world. And if an intense and alarming anxiety did not preside over the whole scene, we should call it the most sublime on this side of the grave. But it offers no leisure for contemplation; it is all a scene of hurried action. No step then taken can be retraced, no word spoken, recalled. What is done, must be done quickly. There is no time for consultation or experiment, but he who undertakes the work must apply hastily his glass and spy out every delusion and false refuge of the soul. He must be acquainted with all the folds and entanglements of the heart, and study the whole anatomy of that wounded spirit which he seeks to cure. "Who is sufficient for these things?" All of which must be done, if he would save himself and them that hear him.

WEEKLY OFFERINGS.

BISHOP M'ILVAINE, in his last episcopal address, thus bears his testimony to the excellent results of this plan of systematic charity. We are happy to repeat from his mouth what we have so often urged, the absolute necessity of constant pastoral attention, and the wisdom of adhering strictly to the principle of the plan, with a simple confidence in GOD.

"I am happy to say that the system of weekly offerings has been introduced into many of our parishes with very encouraging effect, and in consequence of increased aid from such sources, the Missionary and Education Committee have considerably enlarged the missionary work of the diocese. I would beg the brethren to remember, that, however excellent the plan of benevolent contribution adverted to, its *permanent* and vigorous prosecution depends almost entirely upon the efforts of the pastor. *He* must see that the times and seasons are well remembered—that the subject of missionary contribution is with sufficient frequency brought before the people, by line upon line, by instruction and zealous exhortation. Above all, he must place no dependence for patient continuance in such well-doing upon any thing short of the implantation of a steady, abiding, conscientious principle of bestowment for the work of the LORD. Let him eschew all excitements to contribution that do not work by and upon a plain sense of duty to glorify GOD with our substance. If he secures this among a few of his people and gets but little money, he does a work for eternity. If he fails of this, he may get a great deal more pecuniary contribution, but his work is stubble, and cannot endure."—*Missionary.*

From Bishop Doane's Address.

CHRISTIAN LIBERALITY.

MY next appointment was to preach to the congregation of St. James' Church, Piscataway, worshipping at Bonhamtown; but owing to some misconception of the arrangement, my purpose failed. I was the more disposed to regret this failure, in consequence of their dispersed and afflicted state, their church having been entirely destroyed by a violent tornado, on the 19th day of June. Few, poor, and feeble, the prospect of rebuilding their sanctuary seemed distant, if not hopeless; when GOD, whose holy purposes the wind and storm fulfil, manifested his mercy toward them, as he had before displayed in them his power, by raising up for them an unexpected and most liberal benefactor. I have the satisfaction to state that Mr. Joseph Foulke, of New York, a native of the place, has declared to the Rev. Mr. Douglass, the officiating minister, his intention to rebuild St. James' Church entirely at his own expense; and has directed plans to be prepared and materials to be procured. May GOD repay his liberal bounty to the Church a thousandfold into his heart! It is proper to state, in this connexion, that some subscriptions which had been obtained toward the rebuilding of the church being thus rendered unnecessary, have been appropriated, with the consent of the subscribers, to the purchase or erection of a parsonage house, for the minister of that parish; and the plan deserves encouragement, and has my hearty and entire approval.

From the American Baptist and Home Mission Record.

JEWISH ORIGIN OF THE CELEBRATED POPULAR LEGEND—THE HOUSE THAT JACK BUILT.

THE following most curious article is transcribed from the London Congregational Magazine for January, 1831:—

As the occupations and pleasures of childhood produce a powerful impression on the memory, almost every reader who has passed his infantile days in an English nursery, recollects the delight with which he repeated that puerile jingling legend—"The House that Jack Built." Very few, however, are at all aware of the original form of its composition, or the particular subject it was designed to illustrate. And fewer still would suspect that it is only an accommodated and altered translation of an ancient parabolical hymn, sung by the Jews at the feast of the passover, and commemorative of the principal events in the history of that people. Yet such is actually the fact. The original, in the Chaldee language, is now lying before me; and as it may not be uninteresting to your readers, I will furnish them with a literal translation of it, and then add the interpretation, as given by P. N. Leberecht, Leipsic, 1731. The hymn itself is found in *Sepher Haggadah*, fol. 23.

1\. A *kid, a kid* my father bought
For two pieces of money:
A kid, a kid.

2\. Then came *the cat*, and ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.

3\. Then came *the dog*, and bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.

4\. Then came *the staff*, and beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.

5\. Then came *the fire*, and burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.

6\. Then came *the water*, and quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.

7\. Then came *the ox*, and drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.

8\. Then came *the butcher*, and slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.

9\. Then came *the angel of death*, and killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.

10\. Then came the *Holy One*, blessed be He!
And killed the angel of death,
That killed the butcher,
That slew the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
That my father bought
For two pieces of money:
A kid, a kid.

The following is the interpretation:—

1\. The kid, which was one of the pure animals, denotes the Hebrews.

The father by whom it was purchased is JEHOVAH, who represents himself as sustaining this relation to the Hebrew nation.

The two pieces of money signify Moses and Aaron, through whose mediation the Hebrews were brought out of Egypt.

2\. The cat denotes the Assyrians, by whom the ten tribes were carried into captivity.

3\. The dog is symbolical of the Babylonians.

4\. The staff signifies the Persians.

5\. The fire indicates the Grecian Empire under Alexander the Great.

6\. The water betokens the Roman, or the fourth of the great monarchies to whose dominion the Jews were subjected.

7\. The ox is a symbol of the Saracens who subdued Palestine, and brought it under the chaliphate.

8\. The butcher that killed the ox denotes the Crusaders, by whom the Holy Land was wrested out of the hands of the Saracens.

9\. The angel of death signifies the Turkish power, by which the land of Palestine was taken from the Franks, and to which it is still subject.

10\. The commencement of the tenth stanza is designed to show that GOD will take signal vengeance on the Turks, immediately after whose overthrow the Jews are to be restored to their own land, and live under the government of their long-expected Messiah.

From the Standard Works.

DR. HAMMOND AND DR. SANDERSON.

AND about this time his dear and most intimate friend, the learned Dr. Hammond, came to enjoy a quiet conversation and rest with him for some days at Boothby Pannell; and did so. And having formerly persuaded him to trust his excellent memory, and not read, but try to speak a sermon as he had wrote it, Dr. Sanderson became so compliant as to promise he would. And to that end, the two went early the Sunday following to a neighboring minister, and requested to exchange a sermon; and they did so. And at Dr. Sanderson's going into the pulpit, he gave his sermon (which was a very short one) into the hand of Dr. Hammond, intending to preach it as it was wrote; but before he had preached a third part, Dr. Hammond (looking on his sermon as written,) observed him to be out, and so lost as to the matter, especially the method, that he also became afraid for him; for it was discernible to many of that plain auditory. But when he had ended this short sermon, as they two walked homeward, Dr. Sanderson said, with much earnestness, 'Good Doctor, give me my sermon; and know, that neither you nor any man living shall ever persuade me to preach again without my books.' To which the reply was, 'Good Doctor, be not angry; for if I ever persuade you to preach again without book, I will give you leave to burn all the books that I am master of.'

From the Episcopal Recorder.

ORDER OF THE CHURCH IN THE SECOND AND THIRD CENTURIES.

THE Bishop of Lincoln, the Right Rev. John Kaye, D. D., has published a valuable work descriptive of the writings of Clement of Alexandria, who flourished during the reigns of Severus and Caracalla, A. D., 192 to 217. He was, according to Jerome, a presbyter of the Church of Alexandria, the scholar of Pantænus, and after his decease, master of the catechetical school at Alexandria.

Bishop Kaye quotes from the Stromata of Clement the following passage:—

"The degrees in the Church on earth, of bishops, presbyters, deacons, are, in my opinion, imitations of the angelic glory, and that dispensation which is said in Scripture to await all who, walking in the steps of the apostles, live in perfect righteousness according to the Gospel," &c.

"Whatever we may think," Bishop Kaye remarks, "of the comparison which Clement here institutes, one consequence necessarily flows from the passage—that there were in Clement's time three degrees or orders of ministers in the Church—bishops, presbyters, deacons. On another occasion, Clement says that precepts are addressed in Scripture to select persons, to presbyters, bishops, deacons, widows. Sometimes, indeed, only presbyters and deacons are mentioned. The office of the former is said to be to amend the soul; of the latter, to minister. In the tract entitled Quis Dives Salvetur, the titles επισκοπος and πρεσβυτερος are indifferently applied to the same person; but St. John had previously been described as travelling through Asia Minor appointing bishops, forming whole churches, and admitting the clergy into the number of those who were marked (κληρω) by the HOLY SPIRIT. Here there is no mention either of presbyters or deacons. It is evident, therefore, that the bishop was distinguished from the rest of the clergy; he was in truth the chief presbyter."

From this statement it appears not to be at all incompatible to recognise three distinct orders in the ministry, while at the same time the *name* of the first is occasionally applied to the second. The name *bishop* was doubtless applied to presbyters as having the *oversight* of their flocks, while, as a term of office, it belongs more properly to the first order of the ministry. Whatever may be thought of this circumstance, in the *phraseology* of Scripture and the early primitive writers, the fact of three distinct orders in the ministry stands entirely clear from it. It is one thing to doubt of *the names* by which these orders were called, and another to doubt of the existence of *the orders* themselves. The latter point is of the greatest importance, and the evidence with respect to it from the Scriptures and the concurring expressions of the fathers, is too clear to leave just ground for doubt.

For the Churchman.

Charity suffereth long, and is KIND.—*St. Paul.*

THE British Magazine for March last, and the Churchman of 30th of April, inform us that on Dr. Hampden having been appointed Regius Professor of Divinity at Oxford College, England, (in the stead of the late celebrated Dr. Burton,) seventy resident members of the Convention petitioned the king against his appointment. He had lately published proposals for paving the way for the union of all receiving the Old and New Testaments as the word of GOD, and had further offended the petitioners by his published doctrine, as to the effects of the sacrament of baptism.

The object of this notice is not to enter upon these disputed points, but merely to introduce the following interesting extract from his inaugural lecture, at the University of Oxford. How much better would it be for the religious and literary world, if all controversies were conducted with the charitable spirit which pervades that extract. This is a tempting and perhaps necessary theme, but it is now time to hear Dr. Hampden in his own words.

'But there is a *misconstruction of an author* which is not his fault. *It is the overlooking the main drift of his argument*—the singling out passages for a particular purpose, perverting them to a sense not the author's, as I remarked just now—the fastening on him the consequences drawn by the objector—the giving an undue prominence to what are only subordinate parts of his argument, to be understood with reference to his whole design; or, if the passages be really important, attributing to them an importance which he had not in view. In these and other ways an author may be greatly misrepresented, and a sensitiveness of objection may be created against his statements which precludes all fair and reasonable hearing of his real argument. Such, then, is the nature of the difficulty which I have to encounter. But I appeal from an excited spirit to a spirit of soberness and candor. I demand not to be tried by the conclusions of an adverse school, but by the calm and gentle reason of men disposed to give me credit for no less love of the truth and the faith than themselves, and who will openly contend with me by argument, not by censure and intimidation, and the array of hostile numbers. "*Non tam bene cum rebus humanis agitur*," says an ancient philosopher, "*ut meliora pluribus placeant: argumentum pessimi, turba est.*" And a far greater than the philosopher has said, "Wo unto you when all men shall speak well of you," "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." "If any man will come after me, let him deny himself and take up his cross and follow me." These words are my comfort. I trust He who spoke them will enable me to proceed on my way, without repining at the suffering through which he has required that I should pass, and without relaxation of spirit in his work under the painfulness of the counteraction against which it must be done. *I am at all times ready to meet fair and free discussion; but to misrepresentation, and clamor, and violence, with* GOD'S *help, I will never yield.* I pray GOD to forgive those who may have employed such weapons against me, and to turn their hearts, and to grant them more of that mind which was in CHRIST JESUS. It is a grief to me, I acknowledge, to know that there are any whose honest, though mistaken zeal I may have offended. Such are, I trust, open to conviction, and kinder feelings. I should, however, unless experience had furnished ample instances of it, wonder that Christian zeal should, in any individual, have carried him to proceedings destructive of Christian charity and peace. A sense of Christian duty, and the kind feelings of the heart, will never, I believe, be found apart from each other, and least of all in doing "the work of the LORD." After all, however, I appear not here as a functionary of the University, or of the Church alone, but as the servant of a Master in heaven, by whose judgment I must stand or fall. For, let me say it with that humility which becomes me in applying to myself such sacred words:—"With me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the LORD. Therefore, judge nothing before the time, until the LORD come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of GOD."'

NO NEUTRALS.

HANNAH MORE was, by universal consent, a woman wise in her generation. The Christian Observer has seldom been accused of exclusiveness or bigotry on the side of the Church. We have the greater pleasure, therefore, in recording the following extract of a letter from the Editor of this periodical to the Editor of the British Magazine—containing, as it does, the testimony of that excellent lady, who was long "a mother in Israel." "From the very origin of our work we have expressed, scores of times, our opinion that it was impossible for *a Sunday School Society*, or *Missionary Society*, or *Tract Society*, to be *really* neutral. Our venerable friend, Hannah More, used to express herself to us very strongly upon this subject. She felt convinced that what was called *a neutral* system was, as regarded the Church of England, a hostile system." Of course the same is true as regards the American Church. We hope our friends, whose practice has been on another theory, will ponder these things. The authorities here cited they habitually revere. The language of the Christian Observer—"*really* neutral," "*was called* a neutral system"—is very expressive, and will be more charitably regarded, as coming from that quarter, than from any other. Whatever be their source, they are "words of truth and soberness," and deserve to be well considered.

Missionary.

From the Missionary.

THE DUTY OF EARLY RELIGIOUS INSTRUCTION.

THERE are some with whom Dr. Priestley's authority will go farther on this subject than St. Chrysostom's or Bishop Taylor's—he was so very liberal, and so free from prejudice! We give it below, from the Sunday School Visiter.

The first thing a Christian should inculcate upon his child, as soon as he is capable of receiving such impressions, is the knowledge of his Maker, and a steady principle of obedience to him; the idea of his living under the inspection and government of an invisible being who will raise him from the dead to an immortal life, and who will reward or punish him according to his actions here.

On these plain principles, I hesitate not to assert, that *religion* is the first rational object of education. By teaching religion to children, perhaps it may be said we take an unfair advantage of the imbecility of their rational faculties, and inculcate truth by such a kind of mechanical prejudice as would enforce the belief of any thing. But is not the whole of our treatment of children necessarily of a piece with this; and do we not prejudice them in favor of our own opinions and practices, before they can be acquainted with the proper grounds on which their belief ought to rest? Why, then, should we avail ourselves of the authority of a parent in other things, and make an exception with respect to religion only?

I will add, as an argument that must especially enforce the religious instruction of children, that, in fact, a man has no choice whether his children shall imbibe the principles of a true or false religion, what he shall deem to be so, as it will be absolutely impossible to keep the minds of his children free from all impressions of this kind.

EXTRACT FROM THE SERMON OF BISHOP B. T. ONDERDONK, AT THE CONSECRATION OF TRINITY CHAPEL, UTICA.

I SHOULD do injustice, brethren, to my feelings, were I not to crave your indulgence another moment, for the purpose of expressing my great satisfaction at the peculiarity of the case which has now drawn us together. I refer to the solemn consecration of an edifice not designed for the ordinary public duties of GOD's holy day. Occasions other than these are contemplated in our liturgical provisions, or have grown out of the existing circumstances of the Church, having a very important bearing on the great interests of religion, and the promotion, through them, of the honor and glory of our GOD and Saviour. In her pious care for the spiritual good of her children, the Church has provided for them daily offerings of public prayer and praise. She has, from ancient times, set apart certain days to be kept holy in memory of leading events in the life of our Saviour, and of the virtues and services of his apostles and evangelists. She has wisely ordered that the catechetical instruction of her young members be conducted "*openly in the church.*"* In many parishes, the due edification of the people, and their preservation from being carried about with winds of false doctrine, and drawn astray from the right path, require the delivering of public lectures and discourses more frequently than on Sunday, and at a period of the day the least likely to be interrupted by necessary attention to worldly business. The last of these occasions, I am sorry to say, has furnished a plausible pretext for holding religious meetings in other than regular and solemnly appropriated and devoted houses of public worship. I have, I trust, no superstition on this subject. But if there is any thing to be learned from the persuading principles and precedents of holy Writ, and from man's uniform sense of the decency and fitness of things, it is not right, where it can be otherwise ordered, that any secret corner, to use the expressive words of the judicious Hooker, should be regarded as a fit place of public prayer; but, when provision can be so made, all meetings for the public worship of our GOD should be in houses made his by solemn consecration to his holy service. The reason assigned for holding the evening services for week days to which I have referred, in other than regular and consecrated places of worship, is, the usual small number of attendants, and the inconvenience of preparing larger buildings for such purposes. The remedy should be that which you, brethren, have provided—a chapel or oratory, made, by solemn consecration, part and parcel, as it were, of the parish church, sharing with it all those hallowed and edifying associations with which the best sensibilities of our nature and our religion invest an edifice given to the LORD.

There is also another strong reason for my anxiety on this subject. In the endlessly varying ingenuity with which the natural man is prone to throw off wholesome restraints, the idea has been cherished that the good order of our ritual is binding only in a duly consecrated edifice, and that in public worship elsewhere held, the minister may, with good conscience, mould it into a nearer conformity with what he may fancy to be better. Now, although I utterly protest against this, as unsound in reasoning, at variance with laws which every minister is solemnly bound to obey, and opening the door to the greatest mischief, yet would I not be backward in removing even so weak a pretext, by providing, for the purposes contemplated, holy edifices differing from our churches only in greater convenience of size, but sharing with them the sanctity of solemn consecration.

The remarks just made have referred to what are usually termed evening lectures in the week. For that better evidence of sound and well ordered piety, attendance at the performance simply of public prayer on similar days, the greater comfort, in consideration of the usually small number of attendants, of a building of limited dimensions, may be thought to render desirable recourse to one on such occasions also. And I am happy to be informed by your pastor of his intention to honor the appointments of the Church, and extend the blessed influences of public worship, by affording to his people opportunities of attending that worship on all the holy days. And let me enjoy the hope, my brethren, that he will be encouraged in this pious enterprise—one of by far too rare occurrence in our communion—by your devout and faithful attendance on the ministrations thus afforded you.

For such purposes, brethren, and for catechetical exercises in their various departments, you have done well in providing this neat and commodious chapel. I have rejoiced in its consecration, as deeply interesting and proper in itself, and as affording an opportunity of expressing my heartfelt approbation of the principles and feelings which prompted its erection, and the desire for its consecration. I pray that the example may be largely followed throughout the Diocese; and that the good deed may be blessed to you, beloved brethren, the pastor and members of the parish. And O! let it not be delusion for me to look upon it as but an item in an ever-wonted pious readiness to do with liberality whatever the circumstances of your parish, and the claims of the Church, may call upon you to do, for promoting the cause of CHRIST, and the honor and glory of your Father who is in heaven.

*Rubric after the Catechism.

THE SABBATH.

IT is no rash assertion, that from that holy institution, the sabbath, have accrued to man more knowledge of his GOD, more instruction in righteousness, more guidance of his affections, and more consolation of his spirit, than from all other means which have been devised in the world to make him wise and virtuous. We cannot fully estimate the effects of the sabbath, unless we were once deprived of it. Imagination cannot fully picture the depravity which would gradually ensue, if TIME were thrown into one promiscuous field; without these heaven directed beacons to rest and direct the passing pilgrim, men would plod through a wilderness of being, and one of the avenues which now admits the light that will illuminate his path, would be perfectly closed.—*Bishop Dehon.*

THE BIBLE ABOVE ALL PRICE.

THE celebrated Patrick Henry, in his last will, bears the following testimony to the value of the Bible:—"I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had give them nothing, they would be rich, and without it, if I had give them all the world, they would be poor."

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* Adopted at the last General Convention as the standard book.

RELIGIOUS SOUVENIR FOR 1838.

VAN NOSTRAND & DWIGHT, No. 146 Nassau-street, beg leave to announce that they have made arrangements for the publication of the Religious Souvenir and Christian Keepsake for 1838, and they have the pleasure of stating that they have engaged the services of Mrs. L. H. Sigourney, as editor. Mrs. Sigourney's name will be sufficient warrant to the public, that the literary character of the work will be of the highest order, and the publishers pledge themselves that the typography and embellishments shall not be surpassed by any thing in this country.

EPISCOPAL ACADEMY,
CHESHIRE, CONN.

THE subscriber having been recently appointed the Principal of this Institution, gives notice, that it is his intention to commence the Winter term on the first Wednesday of November next. The term will continue twenty two weeks. In this Institution, youth will be fitted for college, for the counting house, or for the other pursuits of business. It may be proper to add, that Cheshire is a remarkably pleasant village, 14 miles distant from New Haven, and twenty seven from Hartford, and that being easy of access, healthy, and free from allurements to vice, it presents many advantages to those parents who wish to send their sons from home, for the purpose of education.

Oct. 20, 1836—3t. ALLEN C. MORGAN.

PROTESTANT EPISCOPAL PRESS, PRINT.